

HEALING AFTER LOSS: CONSOLING THE BEREAVED

A translation of
Consoling the Bereaved
Through Reunion with the Deceased

Bushra al-Ka'ib bi Liqa al-Habib



JALAL AL-DIN AL-SUYUTI
(d. 849 911 AH)

Translation & Annotations by
Rashad Jameer



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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*While we are mourning the loss of our friend,
others are rejoicing to meet him behind the veil.*

- John Taylor

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TRANSLATOR'S PREFACE

IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL,
May peace and blessings be upon the best of creation, our Master Muham-
mad, and upon His Family and Companions, the best generation.

The best way to summarize *Bushra al-Ka'ib* was given by the saintly
Hadith Master, Jalal al-Din al-Suyūṭī, in his introduction when he said:

I have entitled this book *Bushra al-Ka'ib bi Liqa al-Habib* or
Glad-Tidings for the Bereaved through Reunion with their Deceased,
and summarized it from my larger work [i.e. *Shah al-sudur*] which
I authored on the states and stages of the intermediary realm
(*al-barzakh*), also known as *life in the grave*. I highlighted the positive
aspects and glad-tidings that a believer receives at his death, as well
as the divine honour and angelic warm-welcome he receives in
his grave—and all enabling-grace (*taufiq*) comes from Allah alone.

In this remarkable work, believers are taken on a journey through some
of the glad-tidings and comforting reassurances given to surviving family
members—and indeed, all Muslims, both young and old alike—of the
honour and divine care arranged by Allah for a Muslim when they move on
from this life into the next. Imam al-Suyūṭī lost a child during his lifetime
and wrote a separate book on the topic, but the present volume, *Bushra
al-Ka'ib* stands out in that it applies equally to the loss of a Muslim spouse,
friend, parent, or child, and is not specific to only one type of relationship.

Adding to the accessibility of al-Suyūṭī's work, three chapter headings
were added—Death, the Grave, and Resting Places—to compartmentalize
the daunting stages we will experience after death. We have included, as
always, vocalized Arabic for students of knowledge to read, compare and
appreciate the beauty of the Arabic language, while building their *fiqh* and
practical knowledge on the events that await us after death. I have includ-
ed references to satisfy the academic-minded and an appendix of helpful
quotes and wise sayings at the end of this work to assist the bereaved with

the grieving and recovery process. As the Prophet ﷺ said:

Wisdom (ḥikmah) is the lost property of the believer, so wherever he finds it, he has the most right to [benefit from] it (Sunan al-Tirmidhi 2687).

In closing, I ask Allah to aid by His Name, Allah, and by the rank of His Beloved Prophet ﷺ to accept this work and make it means of healing the heart of anyone in the *Ummah* who has lost a loved one, and to peacefully reunite them with their loved ones in the *barzakh*, and in the Everlasting Garden of Bliss, *Jannah al-Firdaus*. Ameen!

Rashad Jameer

Ramadan 1438 AH/June 2017 CE
Toronto, Canada

BIOGRAPHY OF IMAM AL-SUYŪTĪ

ʿAbd al-Rahman Jalāl al-Dīn al-Misrī al-Suyūṭī al-Shaḡīʿ al-Ashʿarī 697-711 AH, the mujtahid imam and renewer of the tenth Islamic century, jurist, leading hadith master, Sufi, and historian, he authored works in virtually every Islamic science.

His Background

Born to a Turkish mother and non-Arab father and raised as an orphan in Cairo, he memorized the Qurʾan at eight, then several complete works of Sacred Law, fundamentals of jurisprudence, and Arabic grammar; after which he devoted himself to studying the Sacred Sciences under about a hundred and fifty shaykhs.

A Selection from his Numerous Teachers

Shaykh al-Islām Sirāj al-Dīn Bulqīnī: the hadith master with whom he studied Shafʿī jurisprudence until his death.

Shaykh al-Islām Sharaf al-Dīn al-Munawwī: the hadith scholar, with whom he read Qurʾanic exegesis and who commented upon Imam Suyūṭī's al-Jamūʿ al-Saghir in a book entitled Fayd al-Qadir;

Jalāl al-Dīn al-Mahallī: the specialist in the principles of the law, together with whom he compiled the most widespread condensed commentary of Qurʾan in our time, Tafṣīr al-Jalalayn;

Shams al-Dīn al-Sakhawī: the hadith scholar famous for al-Qawl al-Badīʿ.

He also studied with the Hanafī shaykhs Taqī al-Dīn al-Shāmī, Shihab al-Dīn al-Sharṣiyyah, Muḥyi al-Dīn al-Kafayī, and the hadith master Sayf al-Dīn Qasim Ibn Qatibagha.

He travelled in the pursuit of knowledge to Damascus, the Hijaz, Yemen, India, Morocco, the lands south of Morocco, as well as to centres of learning in Egypt such as Mahalla, Dumyat, and Fayyūm. He was some time head teacher of hadith at the Shaykh al-Imniyya school in Cairo at the

recommendation of Imam Kamal al-Din ibn al-Human al-Hanafi, then the Baybarsiya, out of which he was diverted through the complaints of disgruntled shaykh which he had replaced as teacher. He then retired into scholarly seclusion, never to go back to teaching.

His Abandonment of the World

Ben Iyas in *Tarikh Alif* states that when al-Suyuti reached forty years of age, he abandoned the company of men for the solitude of the Garden of al-Miqras by the side of the Nile, avoiding his former colleagues as though he had never known them, and it was here that he authored most of his nearly six hundred books and treatises. Wealthy Muslims and princes would visit him with offers of money and gifts, but he put all of them off, and when the sultan requested his presence a number of times, he refused.

A giant among contemporaries, he remained alone, producing a sustained output of scholarly writings until his death at the age of sixty-two. He was buried in Hawsh Qawun in Cairo. In the introduction to his book entitled *al-Riyad al-Ahwa* on the names of the Prophet -- Allah bless and greet him -- he said: "It is my hope that Allah accept this book and that through this book I shall gain the Prophet's -- Allah bless and greet him -- intercession. Perhaps it shall be that Allah make it the seal of all my works, and grant me what I have asked Him with longing regarding the Honorable One."

A Beautiful Example of Hard Work

Al-Suyuti's student and a biographer in his own right, Shams al-Din al-Dawudi al-Maliki -- the author of *Tahqiq al-Mufassirin al-Kubra* -- said about him:

I saw the Shaykh with my own eyes writing and finishing three works in one day which he himself authored and proofread. At the same time he was dictating hadith and replying beautifully to whosoever was brought to his attention.

Tasawwuf

His chain of transmission in *tasawwuf* goes back to Shaykh 'Abd al-Qadir al-Gilani, and al-Suyuti belonged to the Shadhili tariqa, which he lauded in his brief defense of *tasawwuf* entitled *Tashid al-Haqiqat al-Aliyya* (which has been translated into English as *The Sublime Truths of the Shadhili Path*). In the latter book he states:

I have looked at the matters which the Imams of Shari'a have criticized regarding Sufis, and I did not see a single true Sufi holding such positions. Rather, they are held by the people of innovation and the extraneists who have claimed for themselves the title of Sufi while in reality they are not.

In the *Tashid* he also produces narrative chains of transmission proving that al-Haam al-Bari did in fact narrate directly from 'Ali ibn Abi Talib -- Allah be well-pleased with him. This goes against commonly received opinion among the scholars of hadith, although it was also the opinion of Imam Ahmad ibn Hanbal.

His Ash'arism

Al-Suyuti was Ash'ari in his doctrine as shown in many of his works. In *Ma'alih al-Humaj* (a *Wahday al-Musaj*) ("Methods Of Those With Pure Belief Concerning the Parents of The Prophet -- Allah bless and greet him --") he says:

The Prophet's -- Allah bless and greet him -- parents died before he was sent as Prophet and there is no punishment for them, since Allah said: [We never punish until We send a messenger (whom they reject)] (Q 17: 15). Our Ash'ari Imams among those in theology, juridical principles, and jurisprudence agree on the statement that one who dies while the Divine summons (da'wa) has not reached him, dies saved. This has been defined by Imam al-Shafi'i. Some of the jurists explain that the reason is, such a person follows Primordial Disposition (fara) and has not stubbornly refused nor rejected any Messenger.

Seeing the Noble Prophet ﷺ in his Dreams and whilst Awake

Imam al-Sha'rani, Imam Yusuf al-Nababani, Imam Anwar Shah al-Kashmiri, and Imam al-Suyuti himself (Allah have mercy upon them) have independently reported that Imam al-Suyuti had seen the Noble Prophet ﷺ over seventy times.

Imam Anwar Shah Kashmiri in his book entitled *Fayd al-Bakhar* sharh *Sahih al-Bukhari* has quoted Imam Suyuti himself saying that he saw the Noble Prophet ﷺ more than seventy times, both in a wakeful state and in a dream state. He also reports that Imam Suyuti directly asked the Messenger of Allah ﷺ about specific *ahadith*, and the Prophet ﷺ informed him of their meanings. Imam Yusuf al-Nababani has also mentioned this.

Imam 'Abd al-Hayy al-Karrānī al-Hasanī's *Fihm al-Fakhr wa-l-'Atham* (2/969) records an incident, under entry 13, on the chapter about Imam al-Qasṭalānī and Imam al-Suyūṭī:

There was a rumour going around in Cairo that Imam al-Qasṭalānī, the author of *Mawāhib al-Ladunniyya*, had plagiarized Imam al-Suyūṭī and did not reference his work. Imam al-Suyūṭī altered this concern to Shaykh al-Isām Zakariyyā al-Anṣārī, who in turn told him to write about his claim. Imam al-Suyūṭī then wrote a book about this claim called *al-Fatḥ bayn al-musnif wa al-sāriq* (The Difference between the Author and the Plagiarizer). So Imam al-Qasṭalānī went to the residence of Hāfiẓ al-Suyūṭī and as was his custom, he entered the gates and sought permission to enter the house, saying: "I am al-Qasṭalānī; I came to you barefooted with my head uncovered to clear my name with you." Al-Suyūṭī replied: "I already recognize that you are not at all to blame" but he did not open the door and did not receive him. That was because at that time, the Prophet ﷺ was sitting with Imam al-Suyūṭī and al-Suyūṭī was writing the Prophet's ḥadīth. That was the reason that al-Suyūṭī did not open the door for Imam al-Qasṭalānī. He was experiencing a spiritual meeting and a special visit and he did not want this blessed meeting to end nor for the Prophet's instructions to cease.

This demonstrates to the *Ummah* at large that people have received, and will always be able to receive, knowledge directly from the Messenger of Allah ﷺ until the Day of Judgment. The guardianship, love, and spiritual connection (*ḥirāsah*) of the Prophet ﷺ has never been severed from his *Ummah*, by the mercy of Almighty Allah.

A Selection of his Works

1. *Al-Iqarḥ 'Ulm al-Qur'an* <1996> ("Precision and Mastery in the Sciences of the Qur'an")
2. *Al-shah Wafūd al-Ḥadīth* <1988> ("Causes and Circumstances of Ḥadīth")
3. *Aswar Tarīḥ al-Qur'an* <1976> ("The Secret in the Ordering of the Qur'an")
4. *'Ayn al-Isḥāḥ li-taḥṭat 'Aṣḥā al-Saḥāb* <1988> ("Exactitude itself in 'Aṣḥā's Rectification of the Companions")
5. *Nashr al-'alamayn al-munajjayn fi ḥya' al-ahawayn al-shariyyayn* <1916> ("The proclamation to the two outstanding words [ranked and joined] concerning the resurrection of the Prophet's — Allah bless and greet him — parents")

6. *Al-Riyāḍ al-anīyah sharḥ asma' khayr al-ḥalāq salālakhu 'alayhi wa salām* ("The beautiful gardens: explanation of the names of the Best of Creation [the Prophet] Muḥammad, blessings and peace be upon him")
7. *Tabyīd al-shayḍ bi-manāqib al-imam abī ḥanīfa* <1992> ("The whitening of the page: or, the virtues of Imam Abū Ḥanīfa")
8. *Tarḥ al-rasūl sharḥ laqib al-nawawī* <1994> ("The training of the ḥadīth transmitter: an exegesis of Nawawī's 'The facilitation'")
9. *Ta'yīd al-ḥaqīqah al-'aliyyah wa tashyīd al-tarīqah al-shadhiliyyah* <1994> ("The upholding of the lofty truth and the buttressing of the Shadhilī sufi path")
10. *Al-ta'zim wa al-ḥimāh fi asma' al-ḥawayn rasūlallah ḥ al-janna* <1916> ("That the Prophet's — Allah bless and greet him — parents are in Paradise")

This biography was compiled using the following sources: Ibn Fāhid's *Dhaw' Tadhkirah al-Huffāz* p. 6-10; al-Suyūṭī's *Tarīḥ al-Khalafah*, introduction p. 5-10; Nūḥ Keller's *Reliance of the Traveller* p. 1100; Gibrit Fawā'id Ḥadīdah's al-Suyūṭī, www.sunnah.org; Anwar Shah Kashmiri's *Fayd al-Bukhārī Sharḥ Saḥīḥ al-Bukhārī*; 'Abd al-Hayy al-Karrānī's *Fihm al-Fakhr wa-l-'Atham* vol. 2, entry 146.

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INTRODUCTION

Imam al-Suyūṭī (Allah have mercy upon him) says: All praise belongs to Allah alone and it is a sufficient praise, and may peace be upon His chosen servants. I have entitled this book *Bashra al-Kā ibn Līla al-Habīb* or Glad-Tidings for the Beloved through Reunion with their Beloved, and summarized it from my larger work [i.e. *Sharḥ al-sūdūr*] which I authored on the states and stages of the intermediary realm (*al-barzakh*), also known as *life in the grave*. I highlighted the positive aspects and glad-tidings that a believer receives at his death, as well as the divine honour and angelic warm-welcome he receives in his grave—and all enabling-grace (*taufīq*) only comes from Allah alone.

CHAPTER ONE:
DEATH

فَضْلُ الْمَوْتِ وَأَنَّهُ خَيْرٌ مِنَ الْحَيَاةِ

THE MERIT OF DEATH AND ITS BEING BETTER THAN LIFE

عن عبد الله بن عمر قال:

قال رسول الله صلى الله عليه وسلم: تحفة المؤمن الموت.

1. Abdullah b. 'Umar ؓ said:

"The Messenger of Allah ؓ said: 'The precious gift of the believer is death.'"

وعن الحسين بن علي:

أن رسول الله صلى الله عليه وسلم قال: الموت زينة المؤمن.

2. Husayn b. 'Alī ؓ relates that:

"The Messenger of Allah ؓ said, 'Death is [as pleasant as] a fragrant smell for the believer.'"

وعن عائشة رضي الله عنها قالت:

قال رسول الله صلى الله عليه وسلم: الموت خيبة المؤمن.

¹ Al-Tirmidhi recorded it in al-Kabir, and al-Haythami said its narrators are trustworthy (2/320). Ibn Mubarak narrated it in al-Zuhd (2/232).

² Al-Suyuti recorded it in Jam' al-jawami' (1/449). The rendering 'fragrant smell' literally refers to a anal spray.

³ 'A'isha ؓ said:
"The Messenger of Allah ؓ said: 'Death is the war-spoil of the believer.'"

عن عمرو بن أبيد:

أن النبي صلى الله عليه وسلم قال: بكربة ابن آدم الموت والموت خير من الحياة.

4. Mahmud b. Labid related that the Prophet ؓ said:

"The son of Adam dislikes death even though death is better for him than tribulation (fitnah)."

وعن عبد الله بن عمرو بن العاص:

حين أتى صلى الله عليه وسلم قال: الدنيا سجن المؤمن وبستانه، فإذا فارقت الدنيا فارقت السجن والسنة.

5. 'Abdullah b. 'Amr b. al-'As ؓ said:

"The Prophet ؓ said - 'The world is a prison for the believer and his slumber. So when he leaves the world, he leaves the prison and [awakens from] the slumber.'"

وعن عبد الله بن عمرو قال:

الدنيا حنة الكافر وسجن المؤمن، وإذا مثل المؤمن حين يخرج نفسه من الدنيا كان في سجن فأخرج منه، فبمثل يخلب في الأرض ويتسرع فيها.

6. 'Abdullah b. 'Amr ؓ said:

"The world is a Paradise for a disbeliever and a prison for the believer. The example of when the soul of a believer leaves his body is like the example

¹ In a long hadith in Jam' al-jawami' (1/449) he said al-Bayhaqi narrated it in Shu'ab al-iman, and al-Darqutni deemed it weak in Ma'rifat al-fidaw - on the authority of 'A'isha ؓ.

² The Arabic word *sijn* has many meanings in the Quran and Sunnah, among them are also, temptation, shirk (associating partners with Allah), and punishment. Al-Suyuti said in Shu'ab al-jawid, Mahmud b. Labid related in his *Maw'id*, and Sa'ad b. Mansur in his *Sunan* with an authentic chain.

³ Al-Fakhrani *Musnad* (4/313) in *Kash al-'iqd*, Al-muwadd' recorded it and his narrators are authentic other than 'Abdullah b. Jur'ada who is reliable (4/449). Al-Mawadd' *Fayd al-qadr* (3/369).

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of a man who was in prison and was released from it, and he begins to freely roam about the earth, strolling all around."⁶

وَمِنْ عَبْدِ اللَّهِ بْنِ عَبَّادٍ قَالَ:

الْمُتْلَا بِبَيْتِ الْمَوْتِ، قَرَأَا مَاتَ بِجِلِّ سَرِيَّةٍ يَنْتَهِجُ بَيْتَهُ.

7. Abdullah b. 'Amr ؓ said:

"The world is a prison for the believer. So when he dies his prison cell is opened for him, and he goes around as he wishes."

وَمِنْ ابْنِ مَسْرُودٍ قَالَ:

الْوَيْلُ لِمَنْ يَكُونُ مَسْجُودًا.

8. Ibn Mas'ud ؓ said,

"Death is a precious gift for every Muslim."

وَمِنْ أَنَسٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْوَيْلُ لِمَنْ يَكُونُ مَسْجُودًا.

9. Anas ؓ said:

"The Messenger of Allah ؓ said: 'Death is an expiation [for sins] for every Muslim.'"

6. Ibn al-Mubarak's *al-Zuhd* (2/211). A commentary for this hadith can be found in the following incident about Ibn Hajar al-Asqalani ؓ: "Once a Jew who used to sell oil saw Hajar Ibn Hajar, the Grand Qadi of Egypt in his day, in a procession with a huge and impressive retinue. So he ran out to him and grabbed the halter of his horse and asked, 'How can you believe that this world is the Paradise of the disbeliever and the prison of the believer? Look at you [in your splendor] and look at me [in my misery]?' Ibn Hajar replied, 'Compared to what the disbeliever will experience in the next world, this world is Paradise. While compared to what the believer will experience in the next world, this world is prison.' The Jew was overwhelmed by this answer and accepted Islam on the spot, at the hands of Ibn Hajar."

7. Ibn Abi Shaybah's *al-Majma'* (13/353); al-Haythami related it in *al-Majma'* (10/486).

8. The authority of Ibn 'Umar in *mayyit* form.

9. Ibn Abi Shaybah in *al-Majma'* and al-Tibastin.

10. It means that the suffering of death will replace many of a Muslim's sins. Al-Sayid in his *al-Saghir* (304) and he declared it to be authentic. He said: Abu Nu'aym recorded

CHAPTER ONE DEATH

وَمِنْ الرَّبِيعِ بْنِ خَيْمٍ قَالَ:

مَا مِنْ غَالِبٍ يَتَخَيَّرُ الْمَوْتَ خَيْرًا مِنْ النَّوْبِ.

10. Rabī' b. Khuthaym ؓ said:

"There is nothing abetter from the believer (mu'min) than he is waiting for which is better for him than death."

وَمِنْ عَالِيقِ بْنِ مُبَرِّقٍ قَالَ:

يَلْبَسِي أَنْ أَوَّلَ مَرَرٍ يَدْخُلُ عَلَى الْمَوْتِ، لَا تَعْرِ مِنْ كَرَامَةِ اللَّهِ شَيْئًا وَتُؤْتِي.

11. Malik b. Maghāl ؓ said.

"It has reached me that the first true happiness that will enter the heart of the believer is (at the time of) death, when he sees the honour and rewards he will receive from Allah Most High."

وَمِنْ ابْنِ مَسْرُودٍ قَالَ:

لَيْسَ بِالْمَوْتِ رَاحَةً قَوْلًا لِقَاءِ اللَّهِ.

12. Ibn Mas'ud ؓ said:

"The believer has no true relaxation except when meeting Allah."

وَمِنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ:

مَا مِنْ مُؤْمِنٍ إِلَّا وَالْمَوْتَ خَيْرًا، وَمَا مِنْ كَافِرٍ إِلَّا وَالْمَوْتَ شَرًّا، قَسَمَ آدَمُ عَلَيْهِ السَّلَامُ.

بَلَى اللَّهُ تَعَالَى يَقُولُ:

It is in *al-Majma'* and al-Bayhaqi in *Shu'ab*, on the authority of Anas ؓ. Al-Munawwar said 'Ibn al-Arabi said the hadith is authentic.' Al-Hafiz al-Iraqi said in his *al-Arabi*: "It was transmitted via a route that reaches the level of soundness, and al-Shan had claimed, like Ibn al-Jawzi and Ibn Tahir and others, that it is forged." Ibn Hajar said it is not possible for this report to be forged with the presence of these other routes of transmission. See al-Faḥḥāṭ's *al-Mawḥi* (2/221), in *Kutub al-mawḥi wa al-qutub*.

10. Abu Nu'aym recorded in *al-Faḥḥāṭ* via Waki, on the authority of Sa'īd bin al-Musayyib, and al-Sayid recorded in *al-Zuhd* (383), and Ibn al-Mubarak in *al-Zuhd* (2/290).

11. Al-Sayid said in *Shu'ab al-jadid* (46). 'Ibn Abu Duwayb recorded it.'

12. Al-Sayid said in *Shu'ab al-jadid* (10). 'Anas recorded it in *al-Zuhd*, and Ibn Abu Duwayb.

وَمَا عِندَ اللَّهِ خَيْرٌ لِلْآبِرَارِ وَتَقُولُ وَلَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا غُلِبُوا فِي الْحَقِّ

13. Abu al-Darda ~~he~~ said:

“There is no believer except that death is good for him, and there is no disbeliever except that death is bad for him. And whoever does not believe me, then they should know Allah Most High says:

(*What is with Allah is better for the pious.*) And He said, (*And let not those who disbelieve ever think that because We extend their time [of enjoyment] it is better for them.*) (*Al-Imran, 3:176*)

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مَا مِنْ بَرٍّ وَلَا فَاجِرٍ إِلَّا زُلْفَتُ خَيْرٍ لَهُ مِنْ خَيْرِ النَّاسِ أَجْمَعِينَ فَقَالَ اللَّهُ تَعَالَى

14. Ibn Mas'ud said:

There is neither a good person nor an evil person save that death is better for him than life. If one was pious, then Allah said: *(And that which is with Allah is best for the righteous.)* (Al-Jinn 3: 108). And if he was corrupt, then Allah said: *(And let not those who disbelieve ever think that [because] We extend their time [of enjoyment] it is better for them. We only extend it for them so that they may increase in sin, whereby they will suffer a humiliating punishment.)* (

وَمِنْ آيَاتِكَ الْإِنشَاءُ بِقَوْلِ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُمَّ حَبِّبْ الْمَرْفَإَ إِلَى مَنْ يَعْلَمُهُ الْفَرَسُ وَرَسُولَكَ.

15. Abu Mubal al-Ash'ari ~~the~~ said.

"The Messenger of Allah ﷺ said: 'O Allah, make death beloved to the one who knows that I am Your Messenger.'"¹²

13. Al-Sayid said "Sa'id b. Mansur recorded it in his *Sunan*, and Ibn Jarir in his *Taḥṣīṣ*"

14. Al-Sayrafī said in *Shemshat-suddir* (23): 'Ibn Abi Shayba said in al-Musannaf (23/303), Abi al-Ruzzīq in his *Taṣṣir*, al-Ḥākim in al-Mustadrak, al-Muḥarriri in al-Jawā'iz

13. Al-Sayid said 'Al-Tahrir recorded it.

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أَلَمْ يَأْتِ اللَّهَ صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا: إِنْ حُطِّفَتْ وَهِيَ فَلَا يَكُنْ مِنْهُ

三、

reaches 16.

That the Prophet said to him: "If you wish to preserve my final advice and bring with (unsatisfactory), then do not make anything more beloved to you than death."

وَقَالَ آيَاتُ اللَّهِ لِيُخْذَ الْبَنَاءُ قَالَ:

مَا أَغْدَى إِلَيَّ أَحَدٌ هَدِيَّةً أَحَبَّ إِلَيَّ مِنَ السَّلَامِ، وَلَا بَلَغَنِي عَنْهُ خَيْرٌ أَحَبَّ إِلَيَّ مِنْهُ

17. **Aba al-Darda' said**

"No brother has given me a gift more beloved to me than the greeting of peace (*assalamu alayhim*), nor has any news reached me more beloved to me than his [good] death."¹⁷

وَعَنْ حَبِيبَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ

آن یسعی

18. 'Ubāḍah b. al-Ṣāmi' **أ** said:

"I sincerely wish for my loved one that his [good] death is hastened."

وَعَنْ عَبْدِ بْنِ عَمْرِو بْنِ الْعَزِيزِ الْجُمَيْيِّ قَالَ

وَلِإِبْرَاهِيمَ إِذْ قَالَ لِرَبِّهِ: اذْنَبْتُ غَيْرَكَ وَمَآ أَدْرَاكَ مَا تَفْعَلُ ۚ لَئِنْ لَمْ يَنْتَهِ عَنِ عِبَادَتِي وَسَخَّرْتَنِي لِلْأَصْنَامِ ۖ لَئِنْ لَمْ تُبَدِّلْ لِي بَدْلًا سَآءَ الْمَصِيرُ ۚ

19. Muhammad b. 'Abd al-Aziz al-Taymī said:

"Someone asked my father 'Abd al-'Ala al-Taymi, 'What is your heart's desire for yourself and those whom you love in your family?' He replied:

“A good death.”

16. Al-Suyuti said: 'Al-Ishāhiyya recorded it in al-Tarḡhib.'

17. Imran Ahmad's *al-Zuhra* (140), and al-Sayid said in *Shah al-madar* (15) that Ibrahīm Dīmā recorded it but he did not mention the place.

18. The Abi Shaybah' al-Misriyy (13/383)

19. *Al-Sayfi* mentions the Iba Abi Dunya recorded it in one of his books.

ومن ابن عبيد الله قال للكثير:

لَيْتَ الْخَلْقَ قَالَتْ: وَمَنْ لَا يَحِبُّ أَبْلَقَةً؟ قَالَ: فَأَحِبُّ الْمَوْتَ فَإِنَّ لِي نَفْسَ أَبْلَقَةٍ

حَسْبُ ثَمَرَتْ

20. Ibn Ubaydullah asked Makhul:

"Do you love Paradise?" He retorted: "Who doesn't love Paradise?" He replied: "Then love death, because you will never see Paradise until you experience death."²⁰

رَضِيَ جَدَانُ بْنُ الْأَسْوَدِ قَالَ:

الْمَوْتُ خَيْرٌ لِمَنْ يُوَصِّلُ الْغَيْبَ إِلَى الْغَيْبِ.

21. Hibbān b. al-Aswad said:

"Death is good, it reunites the beloved with his beloved."²¹

عَنْ شُرَيْبِ بْنِ قَالٍ:

مَا مِنْ نَفْسٍ خَيْرٌ لِلْمُؤْمِنِ مِنْ نَفْسٍ قَدْ انْتَرَحَتْ مِنْ مَوْجِئِ الدُّنْيَا وَكَرِهَتْ مِنْ عِلَابِ اللَّهِ.

22. Maaruf said:

"There is nothing better for a believer than the grave, because whoever is buried has been given rest from the worries of the world, and has been granted safety from the punishment of Allah."²²

عَنْ طَلْحَةَ بْنِ قَالٍ:

لَا يَخْرُجُ بَيْنَ الرَّجُلِ إِلَّا شَفَرَتُهُ.

20. Abu Nu'aym i. al-Hijry under the entry about Ibn 'Ubaydullah.

21. Abu Nu'aym i. al-Hijry under the entry about Hibbān b. al-Aswad.

22. Ibn Abi Shaybah i. al-Mu'jam.

23. Tawūs said:

"The religion (dīn) of a man will never be safe nor secure except by entering his grave."²³

وَعَنْ عِيَّيَةَ قَالَ:

لَنَعْمَ النَّاسُ جَسَدًا فِي نَفْسٍ قَدْ أَمَرَ مِنَ الْعَذَابِ.

24. Aḡrāb said:

"The most blessed type of body is the one which occupies the grave. He has been safeguarded from the punishment of Allah [which he earns from sin in the world]".²⁴

وَعَنْ سُفْيَانَ قَالَ:

كَانَ يُعَالِي لِلْخَرَبِ - رَاحَةً لِلْعَابِدِينَ.

25. Sufyān said:

"They [i.e. the early Muslims] used to say that death is a relief for the worshipful."²⁵

عَنْ رَيْبَعَةَ بْنِ زُعَيْرٍ قَالَ:

قِيلَ لِبِسْمَانَ الْقُرَيْشِيِّ: يَا تَحْسَبُ الْمَوْتَ، وَقَدْ تَحْسَبُ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: أَلَوْ خَالَيَ زَوْجِي لَقُلْتُ، يَا رَبِّ لِيَقْبَلِي بِكَ وَخُزْ لِي مِنْ النَّاسِ. كَأَنِّي لَأُحِبُّ أَنْ يَخَالَيَ أَحَدًا، فَقُلْتُ مَوْلَاهُ، وَقَالَ مَوْلَاهُ: لَقُلْتُ أَنْ يَخَالَيَ أَحَدًا.

26. Rabī'ah b. Zuhayr said:

Sufyān al-Thawri was asked: "Why do you wish for death whereas the Prophet ﷺ prohibited wishing for it?" He replied "If my Lord asks me I will reply, 'O Lord, because of my trust in You and my fear of the people. It seems that were I to disagree with one of them over a point of dispute

23. Ibn Abi Shaybah i. al-Mu'jam (1:5/517), and Abu Nu'aym recorded it in al-Hijry under the entry about Tawūs (4/4).

24. Ibn al-Mubarak i. al-Zuhūd.

25. Al-Suyūṭī said Ibn Abi Dunayr recorded it but he did not mention the place.

HEALING AFTER LOSS: CONSOLING THE REMAINED

saying that it was sweet while he said that it was bitter, I fear that he would take my life."²⁶

وَقَالَ الْخَطَّابِيُّ: أَتَقْدَرُ أَنْ تَنْصَحَ أَصْحَابِي الْمَيُوتَ بَيْنَ إِسْنَاعِلٍ قَدْ قَالَ:
يَا نَدْمُوا الْأَحْيَاءَ نَأْكَفَرُو * * * فِي السُّورِ أَلَمْ
مُخَيِّئَةً لَا تُخَيِّرُف

سَهَبَ أَنْبَاءُ لِمَعْلَاهِ بِإِلْفَانِهِ * * * وَبِرَأْيِ حُلِّ نَمَائِمِهِ
لَا يُنِيمُف

قَالَ الْخَطَّابِيُّ:

يَكْفِي الرَّجُلَ عَلَى الْحَيَاةِ وَقَدْ * * * أَلْفَى قُصُورِهِ شَرِّتِهِ
لِأَجْلِ

أَبُو ثَيْبٍ قَبِيلُ أَنَّ الْمَيُوتَ يَفْخَرُ بِهِ * * * قَبْرَانِي أَكْبَاهُ عَلَى وَجْهِ
Al-Kharrābī said that one of his companions recited for him the verses
of [the poet] Mansūr b. Ismā'īl who recited:

"When people praise life, praise death, for it has one thousand hidden virtues
Among them is security from meeting Him by meeting with Him, and separation
from the unjust."

Al-Kharrābī recited

"Some men weep for life but I have shed numerous tears longing for death,
I pray that I die before the vicissitudes of time change me [to a worse state], and
because of it, I am constantly fearful."

CHAPTER ONE. DEATH

الْمَوْتُ ابْتِهَالٌ مِنْ دَارِ ضَيْقَةٍ إِلَى دَارِ رَاحَةٍ DEATH IS A TRANSITION FROM A CONSTRICTIVE WORLD TO AN EXPANSIVE WORLD

قَالَ الْخَطَّابِيُّ:

الْمَوْتُ لَيْسَ بِنَدَمٍ تَحْضِي، وَلَا كَوَامٍ مُزْرِفٍ، وَإِنَّمَا مَوْزَانٌ يُنْقَلُ الْوُجُوحَ بَالَيْنِ،
وَمُضَارَّةٌ وَحِيلَةٌ يَنْتَقِلُهَا، وَتَبْدُلُ حَالَهُ، وَتُفْعَلُ مِنْ قَارٍ إِلَى قَارٍ.

The scholars have said

"Death is not [a transition to] pure nothingness and neither is it sheer
extinction. Rather, it is merely the severance of the soul's connection to
the soul from the body, the soul no longer inhabiting it, a change of state,
and a transfer from one abode to another."

عَنْ يَزِيدِ بْنِ سَعْدٍ قَالَ:

إِنَّمَا أَنْتُمْ تَخْلُقُونَ وَالْمَوْتُ، وَإِنَّمَا تَخْلُقُونَ لِلْمَوْتِ وَالْأَنْفُسَ، وَلَكِنْ كَيْفَ تَخْلُقُونَ مَنْ قَارٍ إِلَى قَارٍ

²⁷ Bilāl b. Sa'd said.

"You were not created for extinction. Rather, you were created for eter-
nity and everlastingness. However you will be made to transition from
one realm to another"

²⁶ Al-Kharrābī's al-Ghassāk.

يَا ابْنَ الْقَاسِمِ:

نَحْنُ زَيْمَةُ ذُرِّيَّةِ كُلِّ دَارٍ أَقْطَمَ مِنْ أُمِّي قَبْلَهَا.

الَّذِي يَطْلُ الْأُمُّ. وَذَلِكَ عَلَى الصَّبِيِّ وَالْخَصِيرِ وَالْغُثِّ وَالْعُلَّاتِ وَالْكَلاَبِ.

وَالثَّانِي: هِيَ الدُّرُّ الَّتِي الْإِنْسَانُ وَالْغَنَاءُ وَالْكَسْبُ فِيهَا الشَّرُّ وَالْخَيْرُ.

وَالثَّالِثُ: هِيَ دَارُ الْبَرْزَخِ، وَهُوَ أَرْسَخٌ مِنْ هَذِهِ الدَّارِ وَالْأَقْطَمُ. وَزَيْمَةُ هَذِهِ الدَّارِ

لَهَا كَسْمَةُ الْبَطْنِ إِلَى هَذِهِ.

وَالرَّابِعَةُ: هِيَ دَارُ الْقَرَارِ الْخَفِيَّةِ أَوْ الْقَارِ، وَلَا يَكُلُّ دَارٌ مِنْ هَذِهِ الدُّوَرِ خَيْرًا مِنْ

وَنَاقٍ غَيْرَ شَأْنِ الْأُخْرَى. انْتَهَى

28. Ibn al-Qāsim said:

"Every soul occupies four abodes, each abode is superior and greater than the one preceding it.

The first is the womb of the mother; that is the abode of construction restriction, worries, and three layers of darkness.

The second is the life of this world, which is the abode you have created here you have become accustomed to, and where you earn sins and good deeds.

The third abode is the life in the grave (*barzakh*). It is more expansive and greater than this abode, and the relationship of this abode to the previous abode is like the relationship between the womb to this world.

The fourth is the final abode, either Paradise or Hellfire. And each of these four abodes possess [physical and metaphysical] laws, systems, and environments that differ from the other."

وَمِنْ تَوَارِثِ سَلِيمِ بْنِ عَامِرٍ الْخُبَارِيِّ مَوْثُوقًا:

إِنَّ مَثَلَ الْمَوْتِ فِي الدُّنْيَا كَمَثَلِ تَحْيِينِ بِي بَطْنِ أُمِّي. إِذَا خَرَجَ مِنْ بَطْنِهَا، نَحَى

عَنْ خُرُوجِهَا، حَتَّى إِذَا رَأَى الْقُبْرَ وَزَيْمَتَهُ، آمُحِبَّتُ أَنْ يَرْجِعَ لَهَا مَكَانَتَهُ. وَكَذَلِكَ

مَنْ يَخْرُجُ مِنَ الدُّنْيَا، فَإِذَا مَضَى إِلَى رَبِّهِ، آمُحِبَّتُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا لِأَنَّهُ يُحِبُّ

سَيِّئًا أَنْ يَرْجِعَ إِلَى بَطْنِ أُمِّي.

Salaym b. Amur al-Habshi رحمه الله reported in his *manzil* with a connected chain to the Prophet ﷺ.

"The parable of a believer in the world is like a baby in the womb of its mother. When it comes out of its mother's womb, it cries upon its exit, until it sees the light and is suckled. Then it no longer wants to return to its former place. Likewise, the believer is frightened and apprehensive of death. But, when he finally goes to his Lord, he will no longer desire to return to the world, the same way a baby does not want to return to the womb of its mother."²⁷

أَيْضًا مِنْ تَوَارِثِ عَمْرِو بْنِ يَسَارٍ:

أَنَّ رَجُلًا مَاتَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَصْبَحَ هَذَا مُرَجَّلًا مِنَ الدُّنْيَا، فَإِنَّ قَدْ رَضِيَ فَلَا يَسْتُرُهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا كَمَا لَا يَسْتُرُ أَحَدُكُمْ أَنْ يَرْجِعَ

لَى يَطْلُ أُمِّي

²⁹ Amr b. Dinar also reported in *musnad* form from the Prophet ﷺ that once a man died and the Messenger of Allah ﷺ said: "This man has departed from the world. So if he is among those that pleased [His Lord], he will not wish to return to the world the same way none of you would like to return to the womb of his mother."²⁸

مَنْ أُنْسَى قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا شَبِهْتُ خُرُوجَ ابْنِ آدَمَ مِنَ الدُّنْيَا إِلَّا كَخُرُوجِ الصَّبِيِّ مِنْ بَطْنِ أُمِّي مِنْ ذَلِكَ الْكَمِّ وَالطَّلْبَةِ إِلَى دُوحِ الدُّنْيَا.

³⁰ Anas رحمه الله said:

"The Messenger of Allah ﷺ said: 'Nothing resembles the moment when the son of Adam leaves this world like when a baby exits from the womb of his mother—that workman and dark place—into the relaxation of the world.'"²⁹

²⁷ Al-Sayrahi mentioned that Ibn Abi Dunya recorded it but he did not state in which of his books.

²⁸ Ibid.

²⁹ Al-Sayrahi mentioned that al-Hakim al-Tirmidhi recorded it in *Nawadir al-usul*.

رسن جنة بن المطالب قال:

ما نزل رسول الله صل الله عليه وسلم: ما على الأرض من نفس توفى وقتها
في جنة نحب أن تزيغ إليكم ولما يقيم الدنيا وما فيها.

31. 'Ubadah b. al-Samr said:

"The Messenger of Allah ﷺ said: 'There is no soul on the face of the earth that dies that would love to return to you all [in this world] because it has something infinitely better with Allah, even if it were given the finest things of this world and everything in it.'"

ما نالكم المؤمن عند قبض روحه من الكرامة

THE HONOUR A BELIEVER RECEIVES
WHEN HIS SOUL IS TAKEN

عن الزهراء بن عازب رضي الله عنه:

أن النبي صل الله عليه وسلم قال: إن العبد المؤمن إذا كان في القطار من الدنيا
وأنجاه على الأخرى، قرأ الله ملائكة من السماء يصف الزوجه، كأن زوجة
الفسن منهم أكلان من أكلان الجنة، وخرط من خروط الجنة حتى يخرجوا
من البصر، ثم يحيى ملك الموت مجلس عند رأسه فيقول: أيتها النفس الطيبة،
أخرجي إلى مقبرتك من الله ورضوان. فتخرج تسبل كما تسبل العذراء من الشقاء،
وإن كنت تودن غير ذلك فيخرجوها فإذا أخرجهما لم يدعها في كبد مودة فحين
فيصعدن في تلك الأكلان والخرط ويخرج منها كأطيب نفحة منتحل على وجه
الأرض، فيصعدن بها فلا يلدن على علا من الملائكة إلا قالوا: ما هذه إلا
الطيبة فيقولون: لئلا ينزلن ثلاث، بأحسن أسمائه التي كانوا يسمونها بها في الدنيا
حتى يمشوا به إلى السماء التي عليها حتى يلقوها إلى السماء السابعة فيقول الله
تعالى: أكلوا كتابي في عليين وأصعدوا إلى الأرض، فمنا روحه في جنة فحين
منا كان فيجربان فيقولن لأن من ذلك وما بينك فيقولن: الله زيه، والإسلام

30. Al-Nasā'i recorded it (6/3) in the chapter 'What is hoped for in the path of Allah' (azza wa jalla).

يَقُولُ: يَا مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ إِلَيْكُمْ وَبِكُمْ؟ يَقُولُ: هُوَ رَسُولُ اللَّهِ يَقُولُ: وَمَا عَلَيْكَ؟ يَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ فَعَلَى وَآتَيْتُ بِهِ وَصَلَاتُكَ. يَأْتِي مَلَايِكَةُ السَّمَاءِ أَنْ: صَدَقَ عِبْدِي، فَأَنْزَلُوا لَهُ مِنَ الْجَنَّةِ وَالْيُسْرَةَ مِنَ الْجَنَّةِ، وَنَحْنُ نَحْمَدُكَ يَا إِلَهَ الْجَنَّةِ. فَيَأْتِيهِ مِنْ رِيحٍهَا وَطِيْبًا وَيُفْشِحُ لَهُ فِي قَبْرِهِ نَدَّ بَغِيرِهِ، وَيَأْتِيهِ رَجُلٌ حَسْبُ الْقِيَابِ طَلِبُ الرَّاغِبَةِ يَقُولُ لَهُ: أَمْسِرْ يَا لَدِي بِمِثْرُكَ. هَذَا تَوَكُّلُكَ لَدِي كُنْتَ تُوعِدُهُ يَقُولُ لَهُ: مِنْ أَتَى قَبْرِيكَ بِحَبِيٍّ بِالْخَيْرِ؟ يَقُولُ: أَنَا عَمَلُكَ صَلَاحٌ. يَقُولُ: رَبِّ أَتَمَّ الْعَامَّةُ، رَبِّ أَتَمَّ الْعَامَّةُ، حَتَّى أَرْجِعَ إِلَى أَهْلِ وَغَالِي

32. Barī' b. Azīb relates that the Prophet ﷺ said

"When the believing servant is leaving the world and is heading towards the hereafter, angels will descend upon him from the heavens with white faces as if their faces are [as bright as] the sun. With them are shrouds from the shrouds of Paradise, and perfume from the perfume of Paradise, and they sit within eyeghats. Then the Angel of Death comes and sits near his head and says: 'O peaceful soul! Come out to the forgiveness of Allah and His pleasure.' So it comes pouring out the way liquid flows out of a vessel even if your eyes see otherwise. Then, the Angel of Death takes the soul. So when he has taken it out, it only remains in his hand for the blink of an eye before he places it in those heavenly shrouds and perfume. Then a fragrant smell begins to emit from it that is like the most fragrant breeze of musk on the face of the earth. The angels take it upwards and do not pass by a gathering of angels except they query: 'Who is that pure soul?' So they reply: 'So-and-so, the son of so-and-so,' using the best names he was known by until he reaches the seven heavens. Then Allah Most High will say: 'Register his name in the Heavenly Register (*al-ḥifẓ*) and return him to the earth.' So they will return his soul to his body and two angels will come to him and make him sit up and ask him: 'Who is your Lord?' 'What is your religion?' He will reply: 'Allah is my Lord and Islam is my religion.' The angels will ask him: 'Who is this man that was sent to you and among you?' He will reply: 'He is the Messenger of Allah ﷺ.' They will ask him: 'What is your knowledge?' He will reply: 'I read the Book of Allah Most High and believed in Him and was true to Him.' Then a caller will call out from the heavens saying: 'My servant spoke the truth. So spread out for him the spread of Paradise and clothe him in the garments

of Paradise and open for him a door to Paradise.' So some of the fragrance of Paradise and its perfume will come to him, and his grave will open as far as the eye can see. Then a man with beautiful clothes and a sweet fragrance as the eye can see. Then a man [in the grave] will ask: 'The man will say: 'This is the day that you were promised.' The man [in the grave] will ask: 'Who are you?' 'You are your great good.' 'The man will say: 'Lord, start the judgment, start the judgment, so I can reunite with my family and my wealth [in Paradise]'."

وَأَخْرَجَ ابْنَ أَبِي النَّاتِيَا وَنَصِيَ اللَّهُ عَنْهُ مِثْرَتَهُ عَالِيًا.

إِنَّ الْمُؤْمِنِينَ إِذَا اخْتَصِرَ زُرَّأَى مَا أَعَدَّ اللَّهُ لَهُ، جَعَلَ يَخْتَصِرُ لَهْفَةً مِنَ الْمِرْوَصِ عَلَى أَنْ تَخْرُجَ. فَيَقُولُكَ أَحَبُّ رِجَاءِ اللَّهِ وَأَحَبُّ اللَّهِ لِقَائِهِ. وَإِنَّ الْكَافِرَ إِذَا اخْتَصِرَ وَزَلَّى مَا أَعَدَّ لَهُ، جَعَلَ يَخْلُجُ نَفْسَهُ خَرَابِيضَ أَنْ تَخْرُجَ، فَيَقُولُكَ كَرِهَ اللَّهُ، وَكَرِهَ اللَّهُ لِقَائِهِ

13. Ibn Abi al-Duwayr reports in *marfūʿ* form:

"When the believer is about to die and he sees what Allah has prepared for him, he will try to induce his soul to exit his body [i.e. wean his soul] out of enthusiasm to leave the world. It is at this point in time that he loves to meet Allah and Allah loves to meet him. And when a disbeliever is about to die and he sees what Allah has prepared for him, he tries to swallow his soul [to stop it from leaving his body] because he hates to leave this world. It is at this point he dislikes to meet Allah and Allah does not like to meet him."

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ ابْنِ الْكُزَّاجِيِّ، عَنْ أَبِيهِ قَالَ.

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَتَقُولُ إِلَى خَلَاكِ الْقَوْمِ هُنَا وَأَمْرٌ رَجُلِي مِنَ الْأَنْصَارِ فَقَالَ: يَا خَلَاكَ الْقَوْمِ، إِنْ لَقِيَ بِضَاحِيٍّ لَبَّيْكَ مُؤْمِنٌ. فَقَالَ عَلَيْهِ السَّلَامُ: طِبْتُ نَفْسًا وَتَوَرَّعَتْ وَأَقَامَتْ أَمَّا يَكُلُ مُؤْمِنٌ زَيْفًا.

14. This is a portion of a longer hadith of al-Barī' Imam Ahmad narrated it in his *Musnad* (4/560), Abu Dawūd in his *Sunan* (2/560), al-Hakīm in his *Mustadrak* (1/37) and he said it is authentic according to the criterion of Shāykh al-Bukhārī and Muslim.

34. Ja'far b. Muhammad ~~of~~ reports from his father, from Ibn al-Khiṭṭāb, that his father said:

"I heard the Messenger of Allah ^ﷺ saying while he looked at the Angel of Death who was near the head of a man from the Ansar 'O Angel of Death be gentle with my companion because surely he is a believer.' The Angel of Death replied 'Be at peace and relax, and know that with every believer I am gentle.'"²²

35

لَئِنْ رَأَيْتُمُ عَلَيْهِ السَّلَامَ قَالَتْ إِنَّكَ الْمُرْتَدُّ: أَرَبِ الصُّورَةِ الَّتِي تَتَّخِضُ بِهَا الْكُرْسِيُّ.
لَا رَيْبَ مِنْ ذَلِكَ الْمُرْتَدِّ مِنَ الشُّرْبِ وَالنَّجَاسَةِ وَالْفُسْنِ، فَقَالَ: لَوْ لَمْ يَدْرِ الْمُرْتَدُّ عِلَّةَ مُرْتَدِّهِ مِنْ
قَوْلِ الْمُنْبِي وَالْكَرَامَةِ إِلَّا صُورَتَكَ خَلِدَ، أَكَاثَرَتْ حَقَائِقِهِ.

35. Ka'b said.

"Prophet Ibrahim عليه السلام said to the Angel of Death, 'Show me the appearance that you adopt to take the soul of the believer.' So the Angel of Death showed him merely some of that light (*nūr*), splendour (*ishād*) and beauty. Ibrahim عليه السلام continued saying: 'Had the believer not seen anything else at the time of his death that would give him peace of mind and dignity except this appearance of yours, it would satisfy him.'"³¹

عن الضحاك قال:

إِنَّا أُنْزِلْنَا رُوحَ الْقُدُسِ الْمُرْسَلِ، مُرْسِخٌ بِهِ إِلَى السَّمَاءِ يَنْطَلِقُ مَعَهُ الْقُرْآنُ، ثُمَّ مُرْسِخٌ بِهِ إِلَى النَّاسِ، ثُمَّ إِلَى الْمَلَائِكَةِ، ثُمَّ إِلَى الرَّاغِبِينَ، ثُمَّ إِلَى الْخَاصِيَةِ، ثُمَّ إِلَى الْعَامَّةِ، ثُمَّ إِلَى الشَّامَةِ حَتَّى يَنْتَهِيُوا بِهِ إِلَى بَسْطَةِ الْقُدُسِ، فَيُفْرَلُونَ، رَجَعًا بِحَبْلِكَ فَلَانٌ، وَهُوَ أَقْدَمُ مِنْهُ، فَاجْلِسْ مَعَكَ يَحْيَى بْنُ الْقَدَّابِ، فَذَلِكَ قَوْلُهُ تَعَالَى: كَلَّا إِنَّ الْأَبْيَادَ لَفِيهِ

32. Al-Sayid said that al-Tajer recorded it, and both Abu Nu'aym, and Ibn Mubarrid have done likewise in al-Ma'nifi.

33 A-Suyuti mentions that Ibn Abi Dunya recorded it in *Da'ir al-maw'it*.

and said:

30. Al-Qur'an, 30:27.
 "When the soul of a believing servant is seized, it is taken up to the heaven, and the angels brought-nigh accompany him. Then it is taken to the east, and the angels brought-nigh, then the fourth, the fifth, the sixth, then second heaven, then the third, then the fourth, the fifth, the sixth, then the seventh, until it reaches the Furthest Lore Tree (*Sidrat al-Muntaha*) and they say, 'Our Lord, here is Your servant so-and-so,' while Allah knows all about him. Then a sealed document will come to him guaranteeing his safety from the punishment, which is Allah Most High's word. (Nay! *Kafar* assert! the record of the righteous shall be in the Register of Heaven (*Allyum*)). *as-sayyid* what will make you know what Allah is? It is an inscribed book. Those who find what will make you know what Allah is? It is an inscribed book. Those who are absent water (to Allah) shall witness it." 35

وَعَنْ أَبِي مُعَيْدٍ الْخَطَرِيِّ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ التَّوْبَتَ، إِذَا كَانَ فِي الْبَيْتِ مِنَ الْأَجْرِ
وَوَافَرًا بَيْنَ الدُّنْيَا بَيْنَ السَّمَاءِ كَاتِبَتُمْ، وَخُوفُهُمْ الشَّيْءَ يَخْشَاهُ وَخُوفُهُ
مِنَ الْجَنَّةِ، فَيَقْعُدُونَ حَيْثُ يَنْظُرُ إِلَيْهِمْ، يَوْمًا خَرَجَتْ رُسُودُهُمْ، صَلَّى عَلَيْهِ كُلُّ ذَلِكَ
فِي السَّمَاءِ وَالْأَرْضِ.

17 Abu Sa'īd al-Khudrī رضي الله عنه said:

³⁷ The Messenger of Allah ﷺ said: "When a believer eagerly anticipates the hereafter and inclines away from the world, angels with faces as red-lamp as the sun descend from the heavens with shrouds and fine fragrance from Paradise, and sit nearby him when he can see them. And when the believer's soul leaves his body, every angel in the heavens and earth prays upon him." ³⁸

卷之四

أَلَمْ يَكُنْ لَهُ الْإِنشَاءُ الَّذِي يُشِيرُ بِهِ إِذَا تُفْتَىٰ فِي شَيْءٍ مِّنْ أَمْرٍ أَن يَقُولَ إِنِّي كُنْتُ مِنَ الْمُنِذِرِينَ وَإِنِّي لَأَكِيدُ لِلنَّارِ الْوَطِينَ

34. Al-Sayidhi said: 'Abd al-Rahmān al-Arzu recorded it in *Kināh al-ḥalīq*.

35. Search of Murafish, 18-21

16. Al-Sayid said 'Abu Nu'aym and Ibn Munnabih recorded it.'

بِخَيْرَةٍ لَخَسِيٍّ الْأَسْبَابُ لَهُ، حَتَّى يَأْتُوا بِهِ تَابِ السَّيِّئِ يَقُولُونَ: مَا هَذِهِ الرِّيحُ جَاءَتْ مِنَ الْأَرْضِ؟ وَكُلَّمَا أَتَوْا سَاءَةً قَالُوا: يَنْفِلُ ذَلِكَ حَتَّى يَأْتُوا بِهِ أَرْوَاحُ رُسُلٍ. فَلَمَّا كُنْزَ رُوحُ الرِّيحِ مِنْ أَحَدِهِمْ جَدَّ لُفْيَةً، وَلَا تَدْرِي عَلَى أَعْدَى كَيْفَ تَسْأَلُونَهُ مَا مَعْلُومٌ فَلَا تَنْفِلُ بَيْنَ فَلَانٍ وَفُلَانٍ؟ وَفُورَةٌ حَتَّى يَنْشِئَ بَرْدٌ عَلَيْهِ.

وَبِئْسَ مَا فِي عَمِّ الدُّنْيَا.

38 Abu Hurayra رضي الله عنه said:

"That the Prophet ﷺ said: 'When a believer's soul is taken, the Angels of Mercy come to him with white silk, and his soul exits effusing a perfume that is more fragrant than the most aromatic scent, and they will pass him along one to another. They will then by the most beautiful names he had until they arrive with him to the door of the heavens. The angels there rejoice: "What is this beautiful fragrance that has come from the earth?" And every time they come to another level of heaven, the angels there say the same. This will continue until the soul comes upon the souls of the other believers. Their souls will not have any joy that is more joyous to them than meeting him. They will not rush to greet anyone the way they rush to greet him. They will ask him "what happened to so-and-so?" Then others will say: "I leave him to with his sister's rest. He has come from the worries of the world (dunya)."'

وَيُخْرِجُ الْبَرَاءَةَ عَنْ أَبِي خَيْرَةَ رُوحِيَّ اللَّهُ تَعَالَى عَنَّا:

يَا أَيُّهَا صَلِّ اللَّهُ عَلَيْهِ وَسَلِّمْ وَقَالَ: إِنَّ الْكُفْرَانَ إِذَا اخْتَصَرَ، أَتَتْهُ الْأَنْبِيَاءُ بِخَيْرِهِ يَبْسُطُكَ، وَتَعْبِيرٌ وَرِجَالٌ، فَكَيْفُ رُوحُهُ كَمَا قَبِلُ الْقُبُورَةُ مِنَ التَّعْبِيدِ، وَيُقَالُ: يَا النَّفْسَ الطَّيِّبَةَ، الْخُرُوجِيَّةَ رَاضِيَةً بِرُوحِيَّكَ، عَلَيْكَ يَا رُوحُ اللَّهِ وَكَرَامَتِهِ، يَا قَدْ جَرَتْ رُوحُهُ، وَصُعِقَتْ عَلَى ذَلِكَ الْبَدَنِ وَالْوَجْدَانِ، وَطُورَتْ عَلَيْهِ الْخَيْرَةُ، وَدَسَّ بِهِ إِلَى عَالَمَيْنِ.

39 Al-Burq رضي الله عنه recorded that Abu Hurayra رضي الله عنه said:

"The Prophet ﷺ said: 'When the time of death comes to the believer, angels approach him with silk scented with musk, ambergris, and a fragrant flower scent. His soul will (lightly) come out like how a hair comes out of dough. It will be said to him, "Go to the tranquility of Allah!" Come out pleased and pleasing (to Allah)! Go to the tranquility of Allah and His embolment.' When his soul exits, it will be placed in that vessel of fragrant flower scent, and wrapped in that silk, and will be taken to the Illiyin (the Register of Heaven)."

وَعَنْ أَبِي عَاصِمٍ فِي قَوْلِهِ تَعَالَى:

وَالْمُعْجِبَاتِ سُبْحَانَهُ قَالَ: أَرْوَاحُ الْكُفْرَانِ، لَا مَعِيَّةَ مَعَكَ الْوَرَقَ قَالَ: الْخُرُوجِيَّةُ أَهْلِ النَّفْسِ الطَّيِّبَةِ، إِلَى رُوحٍ وَرِجَالٍ وَرِجَالٍ غَيْرِ مُضْمِنَةٍ، سَجَّكَتِ مَنَاجِيحَ الْفَاقِسِ فِي النَّوْمِ وَفُورَةً قَالَتْ لَيْلِيَّةٌ. فَقَالَتْ عَاصِمَاتٌ سَفَافًا وَتَقْبِي إِلَيَّ كَرَامَةُ اللَّهِ غُورٌ وَجَلٌّ.

40. Ibn Abbas رضي الله عنه said about Allah Most High's word:

"(And I testify by those angels who glide as if swimming) "When the souls of the believers see the Angel of Death, he will say: 'O peaceful soul, come out to repose and comfort, and to a Lord who is not angry,' and it will swim out of the body like a diver in water out of pure joy and yearning for Paradise. And regarding the Quranic verse (The angels that press forward as in a race) "it indicates to the souls to 'go forth to the embolment of Allah, the Exalted and Sublime.'"

مَنْ حَبِيبَ اللَّهِ بْنِ خَيْرٍ قَالَ:

إِذَا تَوَلَّى اللَّهُ الْعَبْدَ أَرْسَلَ اللَّهُ تَعَالَى مَلَائِكَةَ بِخَيْرَةٍ مِنَ الْجَنَّةِ، وَرِجَالٌ مِنَ الْمَلَائِكَةِ أَهْلِ النَّفْسِ الطَّيِّبَةِ، الْخُرُوجِيَّةَ إِلَى رُوحٍ وَرِجَالٍ وَرِجَالٍ غَيْرِ مُضْمِنَةٍ، الْخُرُوجِيَّةَ كَيْفَ مَا قُدِّيت. فَخُرُوجُ كَاتِبِي رَاضِيَةً مِنَ الْمَدَنِ وَجَدَهَا أَحْلَاكُمْ بِأَمِيٍّ، وَعَلَى أَرْجَاءِ السَّيِّئَةِ مَلَائِكَةُ يَقُولُونَ: سُبْحَانَ اللَّهِ، لَقَدْ جَاءَنَا مِنَ الْأَرْضِ الْوَرَقُ

38. Sahih Muslim (2/222) Kitab al-jannat

39. Sunn al-Nu'at 3

40. Sunn al-Nu'at 79:4

41. Al-Burq رضي الله عنه said al-Burq recorded it in his Tafat, on the authority of Ibn Abbas رضي الله عنه.

37. Al-Sayid mentions this was recorded by al-Muhamd al-Muhamd, Ibn al-Fahh, al-Muhamd al-Muhamd, and al-Burq in al-Sayid.

يَعْلَمُ فَلَا يَبْطُلُ بِأَيِّ الْأَفْخِ أَهْلًا وَلَا تَبْلُغُ إِلَّا مَلَأَ صَلًى عَلَيْهِ، وَتَبْشِيرُ حَتَّى يَبْلُغَ بِه
 فِي فَحْشَةِ الْأَلَامَةِ قَبْلَهُ، ثُمَّ يَقُولُونَ: رَحِمَا مَعَا عَيْنَكَ فَلَا تَنْ تَوَلَّيْتَهُ وَأَنْتَ أَفْخَمُ
 ، يَقُولُونَ: مُرُوهُ بِالْأَشْخَرَةِ فَتَسْمَعُ الْقِسْمَةَ، ثُمَّ يَذْعَى يَكْأِيلُ كَيْفَانًا، لِجَعَلِ هَلِهُ
 لَسْمَةً لِمَنْ أَتَى الْمَوْتِينَ حَتَّى أَتَاكَ عَنْهَا يَوْمَ الْيَوْمِ، كَقَوْلِهِ يَفْقَهُ وَتَبْشِيرُ
 مِنْ أَنْ سَبِينٌ وَفَرْصَةٌ بِقُلْ ذَلِكَ فَتَسْمَعُ بِهِ الْكَرِيمُ، وَإِنْ كَانَ مِنْهُ قَبْلُ مِنْ الْقُرْآنِ
 بِرُؤْيَا، وَلَا جَمِيلٌ أَنْ تُوَزَّ مِثْلُ الشَّخْصِ، ثُمَّ يَفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيَنْتَقِلُ إِلَى مَقْبَلِهِ
 فِي الْجَنَّةِ بِكَبْرَةٍ وَفَتْحَةٍ.

41 Ubaydullah b. 'Amr ؓ said

"When Allah causes a servant to die, He sends two angels to him; one bearing a cloth from Paradise, and the other a fragrance from Paradise, and they say, 'O peaceful soul, come out to relaxation and sweet fragrance, and to a Lord who is not angry. Come out, because what you have sent forth is blessed.' Then, it will come out effusing the most fragrant smelling musk anyone has ever smelt with their nose. And on the sides of the heavens are angels that say: 'Glory be to Allah! Today, a pure soul has come to us from the earth.' He will not pass any gate of Paradise except it will open for him nor any angel except it will pray for him. He will be taken around until he will come to his Kind Lord. Then, the angels will prostrate (*sajdah*) to Allah. Then they will say 'Our Lord! This is Your servant so-and-so. We took his life while You knew best about him.' Allah will say, 'Command him to prostrate' and his soul will prostrate. Then Angel Mikā'il ؑ will be summoned and it will be declared: 'Place this soul with the most precious of believers until I question you about him on the Day of Judgement.' So his grave is ordered to expand for him seventy [units] horizontally and vertically, and silk is spread for him. If he had mentioned anything from the Qur'ān, it will illuminate him. Otherwise, a brilliant light will be made for him as bright as the sun. Then a door of Paradise will open for him and he shall see his place in Paradise every morning and evening."

42. In Arabic, the number seventy is often used to indicate vastness. This corresponds to the way people say in English, "I told you a million times."

43. Al-Suyūṭī said, 'I heard b. al-Sura recorded it in *Kitāb al-sha'ad*, and al-Tibrānī in *al-Kaṣb*.

وَمِنْ الْمَنْسُ قَالَ:

إِذَا اخْتَصَرَ الْمَوْتُ، حَضَرَتْهُ خُضْبَاءُ مَلَكَ فَخَبَّرَهُمْ أَنَّ رُوحَهُ، فَيَقُولُونَ لَهُ: السَّعَاءُ
 الدُّنْيَا كَقَوْلِهِمْ أَرْوَاهُ الْمَوْتِينَ النَّاصِيَةُ، فَيُرِيدُونَ أَنْ يَسْتَفْهِمُوا، كَقَوْلِ الْأَوَّلَى
 إِذَا رَأَى بِه لَمْ يَخْرُجْ مِنْ كَرْبٍ عَظِيمٍ، ثُمَّ يَسْتَفْهِمُونَهُ حَتَّى يَسْتَفْهِمُوا الرَّوْحَ مِنْ
 أَجَلِهِ وَفِي صَاحِبِهِ يَقُولُونَ: هُوَ كَمَا عَهَدْتُمْ بِهِ.

42. Al-Ḥasan ؓ said

"When the time of death approaches the believer, five hundred angels attend and take his soul. They take him to the lowest heaven where the souls of the believers who have already passed away meet him; they seek news from him. The angels will say: 'Go easy on him because he just came from a great distress.' Later on, they will seek news from him until a man from a great distress and his wife [who are still alive]. The newly-arrived soul will reply: 'They are as you left them.'"

وَمِنْ أَبِي مُوسَى الْأَشْجَرِيِّ قَالَ:

يَخْرُجُ نَفْسُ الْمَوْتِينَ وَهِيَ أَقْنَبُ رِيحًا مِنَ الْمَلِكِ، فَتَقْبَلُهَا الْمَلَائِكَةُ الَّذِينَ يَحْمِلُونَ
 كَقَوْلِهِمْ الْمَلَائِكَةُ قَوْلَ السَّعَاءِ يَقُولُونَ: مِنْ هَذَا الَّذِي مَعَكُمْ؟ يَقُولُونَ: قُلَانِ
 وَتَذْكُورَةُ بِأَخْسَنِ صَعْلَةٍ، يَقُولُونَ: خَيَاكُمُ اللَّهُ وَحَقًّا مِنْ مَعَكُمْ، فَتَفْتَحُ لَهُ أَبْوَابُ
 السَّعَاءِ فَتَسْمَعُ رُوحَهُ مِنَ الْبَابِ الَّذِي كَانَ مِنْهُ صَعْلَةً، يُقَدِّفُ وَجْهَهُ، فَإِنِ الْوَيْلُ
 وَلَوْ خَبِرَ بِزَوْرَانٍ بِقُلْ الشَّخْصِ.

43. Abū Mūsā al-Ash'arī ؓ said

"The soul of the believer exits the body while it is more fragrant than musk. Then the angels who take his soul will ascend with it, and other angels in the heavens meet them and ask: 'Who is this with you?' They reply 'so-and-so' and mention him by the best of his deeds. They say, 'May Allah give you life and those with you.' Then the gates of Paradise are opened for him."

44. Al-Suyūṭī mentioned that Sa'ād b. Murrar recorded it in his *Sawm* and Ibn Abī Duwayr in *Da'ir al-mawar*.

They ascend with him through the same door that his deeds used to⁴⁵ and so his face will become illuminated. He will go to the Lord while his face is as bright as the sun."⁴⁶

يس القضاة في قوله تعالى: وَرَأَيْتِ السَّمَاءَ تَمْلَأُ بِالسُّمَرِ وَالْأَشْجَارِ بِأَمْشَقِهَا،

نزلت في تيمون بن زوجه

44. Al-Dahhāk said that Allah's words (and the leg will be bound to the other leg) (Qur'ān 75:39) mean that while people prepare the body of the deceased, the angels prepare his soul."⁴⁷

ومن أبي هريرة رضي الله عنه قال:

(يقفن المؤمن حتى ترحى من البشري، فإذا قبض، نادى وليس في الدار شيء من غير ولا كبيرة إلا وهي تسبح صوتها إلا القليلين الجسد والإنس: فمعلموا إلى نعم الواجب. فإذا وضع على سريره قال: ما أبطأ ما تحبوني. فإذا أجلس في عليه لم يدرى مقدمة من الجنة وما أعد الله له، وظل قبرة من روح وزججان ويسك يقول: يا رب قلني: يقال: إن لك إشوة وأشوات لم يسمعوا. وثم قبرة الدين.

45. Abū Hurayra said:

"A believer will not die except that he will see glad-tidings. When his soul is being taken he will call out—and there is nothing in the world neither a small creature nor a big one, except that it will hear his voice other than the two accountable beings, the jin and mankind—he will call out saying, "Hasten me to the Most Merciful of those who show mercy. So when he is placed upon his bier he exclaims: "How slow are you people walking?" And when he is placed in the grave, he will sit up and see his place in Paradise (jannah) and what Allah has prepared for him. Then his grave will be filled with tranquility and sweet-smelling fragrance and musk. He will say "O Lord, send me ahead [into the hereafter]" It will be said to him "You have brothers and sisters that have not caught up to you; rest in peace."

46. Abū Dawūd and al-Tirmidhi recorded it in al-Muṣannaf, and Ibn Abī Shaybāh in al-Muṣannaf (3/444), al-Bayhaqī in al-Shu'ab, and Abū Nu'aym in al-Hilya (1/663).

47. Tafsīr Ibn Kathīr (3/451)

48. Ibn Abī Shaybāh in al-Muṣannaf (3/148), and al-Hafidh transmitted it in al-Kawā'id.

وعن ابن عمر رضي الله عنهما قال:

قال رسول الله صلى الله عليه وسلم لعائشة رضي الله عنها: إذا صليت المؤمن المبركة قالوا: تزيينك إلى الدنيا؟ فتقول: إلى دار المصوم والأخزيين؟ قلنا: هي إلى الله تعالى.

قال:

46. Ibn Jurayj said: "When a believer sees the Messenger of Allah (ﷺ) say to A'isha (رضي الله عنها): 'Should we return you to the world?' He will remark: 'The angels they will ask him: Should we return you to the world?' He will remark: 'To the world of sorrows and sorrow?' Send me forward to Allah Most High."

وعن الحسن بن علي رضي الله عنهما قال:

تخرج روح المؤمن في جنازة، ثم قرأ: وقُلْ إِنْ كَانَ مِنَ الْمُشْرِكِينَ قُوَّةٌ وَزَجْرٌ وَجِثْ قَبْرِهِ.

47. Al-Bayhaqī said:

"The soul of the believer will be removed [from his body] effusing a perfumed fragrance." Then he recited: (And if the deceased was of those brought near to Allah, then [for him is] comfort, perfumed fragrance, and a Garden of pleasure.) (Qur'ān 56:69)

وعن عائدة رضي الله تعالى عنها في قوله تعالى:

تُزَوَّجُ وَزَجَّانَ وَالرُّوحُ وَالرَّجَّانُ بِالْقَبْرِ يَمَّا عِنْدَ الثَّوْتِ الْمُؤْمِنِ.

48. Qatādah commenting on the selfsame Quranic verse:

(... tranquillity and perfumed fragrance...) said it means that: "Tranquility and perfumed fragrance meet the believer at the time of death."

وعن بكر بن عبد الله قال:

إذا أوتيتك الثوت بنفس روح المؤمن، أتى برجكان من الجنة، فيل إلى إقبض روحه إليه.

49. Al-Sayyid said that Ibn Jurayj and Ibn Mundhir both recorded it in their Tafsīr.

50. Tafsīr Ibn Kathīr (4/100), and Ibn Jurayj and Ibn Abī Hātim recorded it.

61. Al-Hasan عليه السلام was asked about Allah Most High's words:

(O tranquil soul, return to your Lord, well-pleased and pleasing to Him) (Fajr 28) and he said: "When Allah intends to take the soul of His believing servant, He causes him to be at peace with Allah Most High, and Allah is also well pleased with him."⁶¹

وَقَالَ الشَّيْخُ فِي الْمَخِيضَةِ الْإِسْلَامِيَّةِ:

سَمِعْتُ أَبَا سَعِيدٍ وَطَلْحَةَ بْنَ عَمْرِو الرَّوَاحِطِيِّ يَقُولُ، سَمِعْتُ مُحَمَّدَ بْنَ الْحُسَيْنِ الرَّوَاحِطِيِّ يَقُولُ، سَمِعْتُ أَبِي، يَقُولُ: زِلْتُ فِي بَقِيصِ الْكُتُبِ أَنَّ اللَّهَ تَعَالَى يُظْهِرُ عَلَى كُلِّ مَلَكَ الْمَوْتِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِحُطٍّ مِنْ نُورٍ ثُمَّ يَأْتِيهِ أَنْ يَسْجُدَ كُلُّهُ لِلْمَوْتِ فِي وَلَبٍ وَفَاجٍ قَرِيبَةٍ تِلْكَ الْكَفَاةُ، فَإِنَّمَا زِلْتُ رُوحَ الْخَارِبِ، طَارَتْ إِلَيْهِ فِي أَسْرَعِ مِنْ طَوْدَةِ الْغَنَى.

62. Al-Bayhaqi رحمه الله relates about the scholars of Baghdad that:

I heard Abu Sa'id and al-Hasan b. 'Ali the preacher (*wa'iz*) saying: "I heard Muhammad b. al-Hasan the preacher saying, 'I heard my father saying: 'I saw in some of the Books of Allah Most High that Allah causes the words '*Bismillah al-Rahman al-Rahim*' to be seen on the Angel of Death's palm written with light (*nur*). Then He orders the Angel of Death to open his palm toward the Gnostic (*Aryf billah*) at the time of his death to show him that writing. When the soul of the Pious Wise Man sees it, it flies towards it faster than the blink of an eye [out of love for the hereafter and meeting Allah].'"

وَقَالَ ابْنُ عَبَّاسٍ تَرْجُمَةً:

إِنَّمَا أَمَرَ اللَّهُ تَعَالَى الْمَلَكَ بِقَبْضِ أَرْوَاحِ مَنْ اسْتَوْجِبَ الْخَارَ مِنْ مُلْكِيهِ أَقْبَرِي قَالَ: يَرْفَعُهُ بَالِقَهُ بَعْدَ انْقِطَاعِ كَدِّهِ وَكَلَامِهِ عَلَى قَدَرٍ مَا يَعْمَلُونَ يُجَسَّدُونَ فِي الْخَارِ فَأَمَّا لِمُعَانَةِ أَرْحَمِ الرَّاحِمِينَ.

63. Ibn Abbas عليه السلام said in a *marfu'* report:

"When Allah orders the Angel of Death to take the souls of those who are in Hellfire among the sinners of my *Ummah*," He says: "Give warrant the Hellfire after spending a certain period of time in Hellfire. They will only be imprisoned in the Hellfire period of time in Hellfire. They will only be imprisoned, because Allah Most Merciful to the misdeeds that they performed, because Allah Most Merciful of those who show mercy."⁶³

61. Al-Suyuti said in *Shawaj al-sudur* "Ibn Abu Hāshim recorded it."

63. Daylamī's *Muḥammad al-Jawāhid* and his son did not provide a chain of narration

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ.

إِنَّ الْمُرْتَدَّ، إِذَا تَوَلَّى بِهِ الْمَوْتُ وَفُتِحَ مَا بَيْنَهُمَا، يَرُدُّ نَفْسَهُ خَرِيفَتْ رُوحُهُ وَاللَّهُ جَمِيدٌ لِقَائِهِ. وَإِنَّ الْمُرْتَدَّ تَحْضُرُ رُوحُهُ إِلَى الشَّيْءِ تَكَلِّبُهُ أَرْوَاحُ الْمُرْتَدِّينَ لِيَسْتَمِعُوا مِنْهُ عَنِ تَعْلِيلِهِمْ مِنْ أَهْلِ الدُّنْيَا.

مَلَاقَةُ الْأَرْوَاحِ الْمَيِّتِ إِذَا خَرِيفَتْ
رُوحُهُ وَاجْتَمَعُوا عِندَ رُؤُسِ الْأَشْرَفَةِ

PAST-SOULS MEET THE DECEASED WHEN HIS SOUL EXITS HIS BODY, GATHER AROUND HIM AND ASK HIM QUESTIONS

وَعَنْ عَبْدِ اللَّهِ بْنِ حَنْزَلَةَ قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ رُوحِي الْمُرْتَدِّينَ لَيَلْقِيَانِ سِيرَةً يَوْمَ رَأَى أَحَدُهُمَا صَاحِبَهُ فَطَفَّ.

66. 'Abdullah b. 'Amr said:

"The Messenger of Allah ﷺ said: 'The souls of two [deceased] believers will meet each other from the distance of a day's travel, even though they will have never even seen each other before.'"⁶⁶

وَعَنْ ابْنِ لَبِيَّةَ قَالَ:

لَمَّا مَاتَ بَشْرُ بْنُ الْبَرَاءِ بَيْنَ مَعْمُورٍ وَجَدَتْ عَلَيْهِ أُمَّهُ وَخَدًا ضَيْدِيَّةً، فَقَالَتْ: يَا رَسُولَ اللَّهِ، لَا يَرَى الْيَتَامَى مَيِّتَهُ مِنْ بَنِي عِلْمَةٍ، فَيَقُولُ تَعْدَارُفُ الْوَرَى قَارِئِينَ إِلَى بَشْرِ الْعِلَامِ قَالَ: نَعَمْ وَالَّذِي نَفْسِي بِيَدِهِ، إِنْهُمْ لَيَتَعَارَفُونَ كَمَا يَتَعَرَفُ الطَّيْرُ فِي زُرُوسِ الشَّجَرِ. وَكَانَ لَا حَيْثُكَ هَالِكٌ مِنْ بَنِي عِلْمَةٍ إِلَّا جَاءَتْهُ أُمُّ بَشْرِ فَقَالَتْ: يَا قَلْبُ عَلِيٍّ السَّلَامُ. يَتَقَرُّنُ وَحَالِيكَ. فَتَقُولُ: إِفْرَأْ عَلَيَّ بَشِيرَ السَّلَامِ.

⁶⁶ Al-Suyuti said: 'Al-Bazzār recorded with an authentic chain of narration.'

⁶⁷ The hadith is in *al-Jamī' al-ṣaḥīḥ* (2274), and he was impugned with weaknesses. Al-Mubārak said, 'Ahmad also narrates this report.'

عَنْ أَبِي هُرَيْرَةَ الْأَصْبَهَانِيِّ:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ نَفْسَ الْمُؤْمِنِ إِذَا فُجِصَتْ، تَلْقَاهَا أَهْلُ الرَّيِّ مِنْ عِبَادِ اللَّهِ تَعَالَى، كَمَا يَلْقَوْنَ الْبَشِيرَ مِنْ أَهْلِ الدُّنْيَا، وَيَقُولُونَ: أَنْظِرُوا صَاحِبَكُمْ يَتَفَرِّقُ فَإِنَّ كَانَ فِي كَرْبٍ ضَيِّدٍ. ثُمَّ يَتَأَلَّمُونَ مَا تَعْلَمُ لُذَاتُهُ، وَلَا تَلْقَى تَرَوْنَهُمْ.

64. Abu Ayyūb al-Anṣārī said:

"The Messenger of Allah ﷺ said: 'When the soul of the believer is seized, the merciful souls amongst the [deceased] servants of Allah Most High meet him just like someone with good news [happily] meets another from the people of the world. They say, 'Come your friend some time to relax because he just came from a severe distress.' Then they ask him: 'What did so-and-so do, and did so-and-so get married?'"

⁶³ *Mahmūd al-zawā'id* (2/337) in *Khiṭab al-jamā'iz*, A. Ḥaythamī said, 'Al-Ṭabarānī narrated it in *al-Kaḥir* and *al-Awsat*. The chain of narration contains Maṣālmah b. 'Alī who is weak. In *Aḥwāl al-ṣaḥāb* (33) it states: Ibn Rajab said, 'Ibn Abī al-Dunayr recorded it as did Ibn Mubārak on the authority of Ṭawr b. Yazid, on the authority of Abu Raḥmān, on the authority of Abu Ayyūb in *muwajjiz* form.'

HEALING AFTER LOSS: CONSOLING THE BEREAVED

67. Ibn Labbah رضي الله عنه said:

"When Bishar b. al-Barā' b. Ma'inū رضي الله عنه died, his mother cried uncontrollably. She asked, 'O Messenger of Allah ﷺ, death does not stop seizing members from the Banu Salamah family. So do the deceased reconvene and reacquaint with each other [after death] so that we can send Bishar our greetings (*salām*)?' He ﷺ said, 'Ye, I swear by the One who controls my soul, they certainly *do* convene with one another just as birds acquaint with one another in flocks.'"⁶⁶

Thereafter, death would not approach anyone in the clan of Banu Salamah except that Bishar's mother would come [to their deathbed] and say 'O so-and-so, may peace be upon you,' and the one dying would say: 'And upon you too.' She would say: 'Convey my greetings (*salām*) to Bishar."

عن سعيد بن جبيرة قال:

إذا مات الميت، سخطه ولله كما يستقبل الغائب.

68. Sa'īd b. Jubayr رضي الله عنه said:

"When someone dies, his child [who died prior to him] will receive him and welcome him [after his death in the *barzakh*] the same way someone who has been absent for a long time [is received by his loved ones]."⁶⁷

وعن ثابت البناني قال:

فلما أن أتت إذا مات، اجتمعته أمته وأهله الذين تقدموا من الموت، فقامهم أرفع به وقروا الخ بينهم من العناوين إذا قدم إلى أهله.

69. Thābit al-Banānī رضي الله عنه said:

"It has reached us that when a person dies, his family and relatives who died before him comfort him [in the *barzakh*]. They are overjoyed to meet him, and he is happier to meet them than a traveller when he returns to his family."⁶⁸

66. Al-Suyūṭī said, 'Ibn Abi Dunya recorded it in *Dhikr al-mawt*. And it was recorded by Ibn al-Qayyim in al-Rūḥ (24).

67. Al-Suyūṭī said, 'Ibn Abi Dunya recorded it in *Dhikr al-mawt*. See *Sharḥ al-jahīl* (9).

68. Al-Suyūṭī said, 'Ibn Abi Dunya recorded it in *Dhikr al-mawt*. And Ibn Rajab also recorded it in *Al-mawāt al-qadīra* (33). Thābit al-Banānī is among the leaders of the Followers (*tabi'īn*) in knowledge, worship, and asceticism.

معرفة الميت في قبضه ويجزوه THE DECEASED RECOGNIZES THOSE WHO WASH HIM AND PREPARE HIS BODY

عن أبي سعيد الخدري:

أن النبي صلى الله عليه وسلم قال: إن الميت يبرئ من قبضه وقبضه، وإن يكرهه ويكرهه في حفرته.

روى أبو سعيد الخدري رضي الله عنه عن أبي سعيد الخدري رضي الله عنه قال:

That the Prophet ﷺ said: "The deceased is certainly aware of those that wash him, should him, carry his bier, and lower him into his grave."⁶⁹

وعن عمر بن دينار قال:

ما من ميت يبرئ إلا وروحه في يد ملك، فيطرح إلى جسده فيقبض قبضه، وإن يكرهه، ويكرهه يكرهه، ويقال له وقروا على قبره. إن شئ الله الأس غلبه.

70. Umar b. Dīnār رضي الله عنه said:

"No one passes away except that his soul is in the hands of an angel who looks after his body and takes responsibility as to how he is being washed,

69. The hadith is in al-Jawāz al-saghir (2174) and it has been scrutinized for weakness. Ahmad and Ibn Jarir mentioned it in his *Tahdhīb*. Al-Tabarānī in al-Awsat, and Ibn Abi Dunya and Ibn Mādhah. Al-Munawwir said, 'The chain of narration contains Ismā'il b. 'Amr and al-Jāh, and al-Dhahabī related it in *al-Da'iq*. It is also related in Ahmad's *Musnad* (3/7).

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how he is shrouded, how people carry him, and says to him while he is on his bier: "Listen to the praises of people for you."⁷⁰

من دفن قال:

يَا أَيَّتُهَا تَعْرِيفُ كُلُّ نَجْدَةٍ حَسْبُ إِلَيْهِ لَتَأْتِيَهُ عَابِدَةٌ بِأَهْلِ الْأَهْلِ عَلَى غُضْبِي.
قَالَ: وَيَتَأَلَّى لَهُ زَوْجٌ عَلَى سِرِيرٍ: اِسْمُكَ الْكَاثِرُ عَلَيْنِ.

72. Sufyān said:

"A deceased is completely aware of everything [happening around him] to the extent that he even implores the washer by the name of Allah to 'wash me gently.'"⁷¹ Sufyān added: "It is said to him while he is on the bier upon which they wash him: 'Listen to the praises of people for you.'"

وَمَنْ يَكْفُرُ الْوَرَى قَالَ:

عَلَيْكَ أَنْ الْقَبْرِ تَسْتَعِينُ بِتَجْنِيهِهِ إِلَى الْكَافِرِ.

73. Bakr al-Muzani said:

"It has been said that the deceased rejoices when he is harnessed to the cemetery."⁷²

وَمَنْ أَيُّوبَ قَالَ:

يَقُولُ مِنْ كَرَامَةِ الْقَبْرِ عَلَى أَهْلِهِ تَجْنِيهِهِ إِلَى مُخْرِجِهِ.

74. Ayyūb said:

It is said, 'One of the ways that the surviving family shows respect to the deceased is to hasten him to his burial plot.'

70. Abu Nu'aym in *al-Hifw* under the entry on 'Umar b. Dinar (3/347), and Ibn Rajab in *Ahwal al-qubur* (118).

71. Al-Suyuti said: 'Ibn Abi Dunya in *Thikr al-mawt* and Ibn Rajab in *Ahwal al-qubur* (118).

72. Al-Suyuti said: 'Ibn Abi Dunya in *Thikr al-mawt*, See *Shah al-salā* (90), and Ibn Rajab mentioned it in *Ahwal al-qubur* (118).

73. Ibid.

بَكَاءُ السَّمَاءِ وَالْأَرْضِ عَلَى الْقَبْرِ

THE HEAVENS AND THE EARTH
WEEP OVER THE DECEASED

عن أنس:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ إِنْسَانٍ إِلَّا لَهُ بَيْتَانِ فِي السَّمَاءِ، يَنْزِلُ يَفْعَلُ بِهِ عَمَلُهُ، وَيَأْتِي بِرُؤْيٍ مِنْهُ رِزْقُهُ. فَإِذَا مَاتَ أُنْزِلَ بَيْتُهُ عَلَيْهِ.

75. Anas said:

That the Prophet said: "There is no human being [i.e. Muslim] except that he has two gates in the heavens; one gate unto which his deeds ascend and another from which his provisions descend. So when the servant dies, both gates cry over him."⁷⁵

وَمَنْ عَلِيٌّ بْنُ أَبِي طَالِبٍ قَالَ:

يُنَادِي الْمُرْتَمِلُ إِذَا مَاتَ، تَكُنْ عَلَيْنِ مُصَلَّةٌ فِي الْأَرْضِ وَصَلَّةٌ عَمَلِهِ فِي السَّمَاءِ.

76. Abi Abi Talib said:

"When the believer dies, the place on the earth where he prayed begins to cry over him, as well as the place where his deeds would ascend into the heavens."⁷⁶

⁷⁵ Al-Suyuti said in *Sharh al-salā*, Al-Tirmidhi, Abu Ya'ya, and Ibn Abi Dunya recorded it.
⁷⁶ Ibn Abi Dunya recorded it in *Thikr al-mawt*, al-Bayhaqi in *al-Silā* dh, and Ibn Abi Hātim.

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وَيُنْزِلُ عَلَيْهِ الْمَلَائِكَةُ قَالًا:

يَا مَنْ قَبِيلِ يَسْمُودَ هَلْ سَجَدَ فِي بَيْعَةِ بْنِ بَاعِ الْأَرْضِ إِلَّا شَيْءٌ لَكَ يَوْمَ الْقِيَامَةِ
وَيَكُنْ عَلَيْهِ يَوْمَ يَوْمِهِ.

77. Aḥmad al-Khurāsānī said

"There is no Muslim who prostrates (*sajdah*) to Allah on any portion of the land except that it will undoubtedly bear witness for him on the Day of Judgment and will cry for him the day he dies."⁷⁶

وَيُنْزِلُ إِلَيْهِ عَذَابًا:

أَلَا أَلَيْسَ عَلَى اللَّهِ عَلَيْهِ وَتَسْلَمُ قَالًا إِنَّهُ لَمِنْ الْأَمْوَالِ إِذَا مَاتَ، فَجَعَلَتْ الْقَابِرُ يَنْزِيهِه.
لَيْسَ بِهَا شَيْءٌ إِلَّا زَجِيٍّ مَعَهُ أَنْ يَنْفَقَ فِيهَا.

78. Ibn 'Umar رضي الله عنه relates,

That the Prophet ﷺ said: "When a believer dies, the grave adorns itself at his death. And there is no portion of the earth except that it wishes that he would be buried in it."⁷⁷

CHAPTER TWO: THE GRAVE

⁷⁶. Abu Nu'aym recorded it in *al-Hilya* under the entry on 'Aḥmad al-Khurāsānī.

⁷⁷. It states in *Jam' al-Jawāmi'* (1/211): 'al-Ḥakīm records it and Ibn 'Asākir in his *Taḥkik*'

عن محمد بن النخعي قال:

كان يقال إن شدة القبر إذا أضلها أبا الميم. ورمينا ملحوا فقلوبها ظنا للميتة
الطرية. فلما رد أبيها أو لأهلها صنعتهم قسم الرائدة الشفعية التي عانت منها ولما
ثمة قدم عليها. فمن كان فيه طبعها، صنعت يرفق ورأفة. ومن كان فيه عاصيا، صنعت
مغيب سخطها عنها عليه.

So, Muhammad al-Ya'ini said:

"It used to be said that. Regarding the constriction of the grave, the inherent state is that the earth is their mother. They were created from it, but then left it for a long period of time. Then, when her children are returned to her, she hugs them like a compassionate mother whose child has been absent from her then suddenly put in front of her. So whoever was obedient to Allah, she hugs him with gentleness and mercy. But whoever was disobedient to Allah, she squeezes him with violence out of extreme displeasure and wrath towards him."⁷⁹

عن محمد بن النخعي:

إن عابئة رضي الله عنها قالت: يا رسول الله إني كنت حذقتي، حضرت منكبر
وكبر، وضعتني القبر، أليس يتفقني شيء؟ قال: يا عابئة، إن صوت منكبر كبير
في أسماع المؤمنين كالزئيد في العين، وضعتني القبر على المؤمنين كالأم الشفعية،
تذكر إتيانها إليها الضماع كغير رأسه فندرتا زيدا. ولكن يا عابئة، وتلى للشاقي
في إلهاء كيف يفتنون في قبرهم كضغطة الضغرة على الشفعية.

79. Sa'id b. al-Musayyib relates.

That 'Ā'isha (s) said: "O Messenger of Allah (s), since you spoke to me about the voice of Munbar and Nakir and the constriction of the grave, I feel distraught and nothing seems to help." He (s) replied: "O 'Ā'isha, the voice of Munbar and Nakir to the ears of the believers is like anatomy (body) in the eyes (i.e. cooling and mellow). And the constriction of the grave to the believer is like the hug of an exceptionally loving mother to her child who is complaining to her of a headache. She very gently and tenderly massages his head. However, O 'Ā'isha, voice be upon those who complain about Allah! How they will be squeezed in their graves! Like how a snake smashes an egg!"⁷⁸

⁷⁸ Al-Suyūṭī states in *Sharḥ al-saḥāb* (110) 'al-Bayhaqi in al-Shu'ab, Ibn Maḥdub, al-Diyā'ī, and Ibn al-Najjar'.

⁷⁹ Ibn Abi Duwayr recorded it in *Diḥab al-mawḍi'.*

الترجيب بالمؤمن في القبر

THE EXPANSION OF THE GRAVE FOR THE BELIEVER

عن أبي سعيد الخدري:

الرسول الله صلى الله عليه وسلم قال: إذا فُتِحَ القبرُ المؤمن قال له القبر: مرحبا بك. أما إن كنت لأحب من ينبغي حل ظفيري إلى. فإذا وُضِعَ اليوم وصيركم قبلا. أما إن كنت لأحب من ينبغي حل ظفيري إلى. فإذا وُضِعَ اليوم وصيركم قبلا. أما إن كنت لأحب من ينبغي حل ظفيري إلى. فإذا وُضِعَ اليوم وصيركم قبلا.

81. Abū Sa'īd al-Khudrī relates that:

"The Messenger of Allah ﷺ said: 'When a believing servant is buried, the grave says to him: 'Welcome good soul' (marhaban wa ahiyan). You were the most beloved person to me walking on my surface. So since I have taken you as a friend today and be took you to myself, then you will see how I treat you.' Then it will expand to him as far as his eye can see and it will open for him a door to Paradise (Jannah)."

قلت قال. وقال رسول الله صلى الله عليه وسلم: إذا القبر روضة من رياض الجنة أو حجرة من حجر الجنة.

82. And Abū Sa'īd al-Khudrī also related that the Messenger of Allah ﷺ said. "The grave either is a garden from the gardens of Paradise or a pit from the pits of Hellfire."⁸¹

80. Al-Suyūṭī said: 'Al-Tirmidhī recorded and authenticated it.

81. It is stated in *Jam al-Jawāmi'* (1/435) al-Bayhaqī recorded it in his *Sunan* in *Kash al-shaḥ* in the edition published by Majlis al-ala (1444). It also mentions that al-Tirmidhī and al-Tabarānī both recorded it.

ما يسر به المؤمن عند سؤال منكر ونكير

THE GLAD-TIDINGS RECEIVED BY A BELIEVER AT THE QUESTIONING OF MUNKAR AND NAKIR

عن قتادة عن أنس قال:

قال رسول الله صلى الله عليه وسلم: إن العبد إذا وُضِعَ له قبره وثقل عنه أوصاليته ورآه لينفتح فرح بقاليم. قال: يأتيه ملكان فيقولان: يا فلان، تقول في هذا الرجل؟ قلنا المؤمن، فيقول: أشهد أنه عبد الله ورسوله، فيقولان: أهبط إلى عبيدك في القبر وقد أبدلك الله به مقعدا من الجنة. فيراهما جيادا.

83. Qatādah related that Anas said:

"The Messenger of Allah ﷺ said: 'When a servant is placed in his grave and his companions walk away from him, he undoubtedly hears the sounds of their footsteps. Two angels come to him, make him sit up, and they question.' 'What did you say about the man?' As for the believer, he will answer: 'I bear witness that he is the servant of Allah and His Messenger ﷺ.' Then they will say, 'Look to your seat in the Hellfire; Allah has indeed substituted it for you with a seat in Paradise' and he will see both of them."⁸³

قال قتادة:

وكبر لنا أنه ينفتح في قبره فيقولان: يا فلان، تقول في هذا الرجل؟ قلنا المؤمن، فيقولان: أهبط إلى عبيدك في القبر وقد أبدلك الله به مقعدا من الجنة. فيراهما جيادا.

83. Al-Bukhārī in *al-Tamīm* (233), Muslim (287), Abu Dawūd in *al-Sunah* (275).

ومن حديث أبي بصير: وزاد في الخبر: يقول: دعوني حتى أذهب فأبشر أهلي.

يقال له أنكن.

84. Qatadah said:

"It was mentioned to us that a Muslim's grave will be expanded for him by seventy arm's lengths and foliage will grow around him."

The *hadith* of Anas said records similar to that with the following addition at the end, "The man will say: 'Let me go so I can give the good news to my family.' It will be said to him: 'Stay put.'"

ومن أبي بصير: قال:

قال رسول الله صلى الله عليه وسلم: إذا لم ير الميت، أنه مكان أنموك أنزق أن يقول: لا أخبرها منك ولا أخبر كبير، فيقول له: ما كنت تقول في هذا الرجل؟ فيقول: لم عهد الله ورسوله. فيهد أن لا إلا لله وأنهد أن نهدا عبده فيقول: فيقول: قد كنا نعلم أنك تقول هذا. ثم يفتح له في قبره سبعون رجلا في سبعين عرضا، ثم يورث له فيقول: دعوني أذهب إلى أهلي فأخبرهم. فيقول: أم توتمة التوتوس الذي لا يورثه إلا أحب إليه إلي، حتى يبعث الله تعالى من مفرجه ذلك.

85. Abu Hurayra said:

"The Messenger of Allah said: 'When a believer is buried, two black and blue coloured angels come to him; one of them is called *Munkir* and the other, *Nakir*. They will say to him: 'What did you say about this man?' He will say: 'He is Allah's servant and His Messenger. I bear witness there is no god but Allah, and I bear witness that Muhammad is His servant and His Messenger.' They will say: 'We knew you said this.' Then his grave will be expanded for him seventy arm's lengths by seventy arm's lengths. Then it will be illuminated for him. He will say: 'Let me return to my family so I can inform them.' They will say: 'Sleep the sleep of a healthy-weed that does not awaken except to the most beloved person to him, until Allah Most High will resurrect him from that resting place.'"

ومن أبي بصير: - رضي الله عنه قال:

قال رسول الله صلى الله عليه وسلم: والذي نفسي بيده، إن الميت، إذا وضع في قبره، أنه يسمع حلق رجالهم حين يورثونه. فإذا كان مؤثرا، جعلت الملام عند رأسه، والركاء عن يمينه، والعزم عن يساره، وقيل الخيرات والمثوبات والإحسان إلى الناس من قبل رجليه. فيورث من قبل رأسه فيقول الملاء: ليس من قبل مداخل. فيورث من قبل يمينه فيقول الركاء: ليس من قبل مداخل. فيورث من قبل يساره فيقول العزم: ليس من قبل مداخل. فيورث من قبل رجليه فيقول القيل الخيرات وما يليها من المثوبات والإحسان إلى الناس: ليس من بيننا منكم فقال له: اجلس. فيجلس وقد مثلك له الشمس وقد كثرت بين الثوب فيقال له أخبرنا عما سألناك.

فيقول: دعوني أصلي. فيقولون: أباك مستعمل، فأخبرنا عما سألناك. فيقول: ما سألناكم؟ فيقال له: ما تقول في هذا الرجل الذي كان فيكم؟ فيقول: أهله له رسول الله جاءنا بالبينات من عند ربنا فصددنا وجهنا، فيقال: صدقت، على هذا حيث، وعلى هذا مث، وعليه تبعث إن شاء الله من الآيين، وتفتح له في قبره ما يقره ويقال: اقموا له بابا إلى القار. فيفتح له فيقال: هذا مثلك لو عبيت الله. فيورثا غبطة وشروءا. ويقال: اقموا له بابا إلى الجنة، فيفتح له فيقال: هذا مثلك وما أعد الله لك. فيورثا غبطة وشروءا. فيماد البعد إلى أهله من الثراب، ويجعل روحه في النسيم العليل، وهي طير أقصر تملق في شعر الجنة.

86. Abu Hurayra رضي الله عنه said

"The Messenger of Allah ﷺ said: 'I swear by the One who controls my soul when the deceased is placed in his grave, he hears the shores of his loved ones pining when they turn away from him. If he was a believer his soul will come to his head, his *zakaat* to his right, his fasting to his left, and his good deeds, kindness, and his excellence he showered towards people will come to his feet. The Angels of Punishment will approach him from the side of his head but his soul will say: 'You cannot enter from my side.' The Angels of Punishment will approach him from his right side but his *zakaat* will say: 'You cannot enter from my side.' The Angels of Punishment will approach him from his left side but his fasting will say: 'You cannot enter from my side.' The Angels of Punishment will approach him from the side of his feet but his good deeds, kindness, and excellence to people will say: 'You cannot enter from one side.' It will be said to him: 'Sit up' and he will sit up, and a sun will be made to appear for him and it will be approaching the time of sunset."⁸³

It will be said to him: 'Inform us about what we ask from you!' He will say: 'Let me pray.' They will reply 'You are busy right now' tell us about what we ask you He will say: 'What are you asking me about?' It will be said to him: 'What do you say about this man who was amongst you?' He will respond: 'I bear witness that he is the Messenger of Allah ﷺ who came to us with clear proofs from our Lord and we believed in him and followed him.' It will be said: 'You did believe in this, you lived upon this, died upon it, and upon it you will be resurrected, Allah-willing, amongst those who are safe.' Then his grave will be expanded for him as far as his eyes can see. It will be said: 'Open for him a door to the Hellfire', then it will be opened in him and said: 'This was going to be your place had you disobeyed Allah. He will become elated and ecstatic. It will be said: 'Open for him a door to Paradise, and it will be opened. It will be said: 'This is your place that Allah has prepared for you. Then he will rejoice and become joyful. Then his body will return to its original state of clay. His soul will be placed in a pure soul which is a green bird that perches in the trees of Paradise."⁸⁴

وَرَحِمَ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِذَا وَضِعَ النَّفْسُ فِي قَبْرِهِ جَاءَتْ أَرْوَاقُ الْقَائِلِينَ فَاسْتَوْسَتْهُ. فَإِنَّ أُمَّةً مِنْ بَنِي إِسْرَءِيلَ جَاءَتْ بِرَأْسِهِ قِرَاءَةَ الْقُرْآنِ. فَإِنَّ أُمَّةً مِنْ بَنِي إِسْرَءِيلَ جَاءَتْ بِقِيَامِ اللَّيْلِ. فَإِنَّ أُمَّةً مِنْ بَنِي إِسْرَءِيلَ قَالَتْ لِبَنَاتِهَا: كَانَ زَوْجِي يَسْتَلِفُ لِلْمَاءِ وَالصَّدَقَةِ، لَا تَسِيلُ لَكُمْ عَلَيْهِ. فَإِنَّ أُمَّةً مِنْ بَنِي إِسْرَءِيلَ جَاءَتْ بِخَيْرِ رَجُلٍ. وَكَذَلِكَ الصَّلَاةُ وَالصَّيْرُ نَاجِيَةً، فَيَقُولُ أَمَا إِنَّ تَرَأَيْتُمْ خَلِيلًا كُنْتُ صَاحِبَهُ، وَفَاجِئَتْ أَهْرَاءُ الصَّالِحَةِ، كَمَا يَجِئُ الرُّوحُ مِنْ أَهْلِهِ وَهَلْ يُرِيدُ رَجُلًا لَمْ يَكُنْ ذَلِكَ: ثُمَّ بَارَكَ اللَّهُ فِي مَضْمُونِكَ، فَبَيْتُهُمْ أَطْلَالُ خَالِكَ، وَبَيْتُهُمُ الْأَصْحَابُ أَوْصِيَاءُ

17. Abu Hurayra رضي الله عنه said: "When a deceased person is lowered into the grave, his sincere good deeds come to him and relieve his loneliness. When the Angels of Punishment come to him from the direction of his head, the Angels of the Qur'an come to his rescue. And when the Angels of Punishment come to him from the direction of his feet, his night vigil (*qiyam al-layl*) comes to his rescue. And when the Angels of Punishment come to him from the direction of his hands, his hands will say: 'I swear to come to him from the direction of his hands, his hands will say.' I swear to come to him from the direction of his mouth, his remembrance of Allah comes to him from the direction of his mouth. The same for his *deh* and his fasting (*siyam*) will come to his rescue. The same for his *deh*, his patience, and his noble qualities. They will say: 'Whenever he experienced adversity, challenge, we accompanied him,' and his good deeds will vigorously defend him just as a man defends his brother, his friend, his wife, and his child. At that point it will be said to him: 'Sleep; may Allah bless your resting place, because what a blessed state is your state and what blessed company is your company!'"¹⁸

وَعَنْ أُمِّهِ:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا دَخَلَ الْإِنْسَانُ فِي قَبْرِهِ، فَإِنَّ كَانَ لَزِيمًا أَحْبَبَ بِهِ عَمَلَهُ الصَّلَاةَ وَالصَّوْمَ، فَكَانِيهِ أَلَّاكَ مِنْ نَعْمِ الصَّلَاةِ فَتَرَدُّهُ، وَمِنْ نَعْمِ

83. Imam al-Tirmidhi said the hadith is sound and uncommon (*hasan ghair shayb*) (4/297) and Ibn Hibben (78).

84. Al-Tabarani in *al-Ausaf* and he deemed the chain of narration to be sound in *Misaw al-zaw'id*. More than one individual has narrated it on the authority of Muhi al-Munadhi. Amir such as al-Fakhri in *al-Musnad*, on the authority of Sa'id b. Amir (1/379).

لَيْسَ بِمَرْتَدٍّ، فَإِنَّهُ يُجَادِيهِ: ابْتَلِي. يُخْبِرُ بِخَيْرٍ لَكَ مَا تُشْرُ فِي هَذَا الرَّوْحِ؟
يَنْتَعِدُ. يُخْبِرُ: أَنْتَ أَهْلُ رُسُولِ اللَّهِ. يُخْبِرُ: مَا يُبَارِكُ؟ أَلَمْ تَرَكَ؟ قَالَ: أَشْهَدُ
بِأَنَّ رُسُولَ اللَّهِ قَالَ: يُخْبِرُ: عَلَى ذَلِكَ وَصِفْتُ، وَعَلَيْهِ لَسْتُ، وَعَلَيْهِ تَبِعْتُ.

88. Asmā' replaces that:

The Prophet ﷺ said: "When a human being enters his grave, if he was a believer his *salāh* and his fasting surround him. The Angel of Punishment will approach him from the direction of his *salāh* and it will repel him, and from the direction of his fasting and it will repel him. Angels will come to him and beckon him to sit up and he will sit up, and they will question him 'What do you say about this man?' He will say 'He is Muhammad ﷺ'. He will say, 'I bear witness that he is the Messenger of Allah ﷺ'. They will ask: 'How do you know him? Did you know him?' He will reply: 'I bear witness that he is the Messenger of Allah ﷺ'. They will reply to that 'You lived upon that, and upon that you died, and upon that you will be resurrected!'"⁸⁶

وَمَنْ يَخْبِرُ بِنِ قَبْرِ الصَّالِحِ قَالَ:

كَانَ لِي مَوْلَانَا بِالْمَلَاةِ عَلَى الْبَقَائِيَةِ، فَقَالَ: يَا نَبِيَّ، حَفَرْتُ بِمَا جَنَازَتُهُ، فَلَمَّا
كُنَّا بِالْأَرْبَابِ. فَقُلْتُ: يَا قَوْمُ، يَنْدُمُ عَمِّي مَعَ بَيْتٍ؟ فَقَالُوا: مَا نَمُ أَحَدٌ. فَقُلْتُ:
اللَّهُ يَبِيَّ لِي. وَحَفَرْتُ قُلْتُكَ. لَا أَسْخِجُ حَتَّى يَكْنِيفَ اللَّهُ لِي مَا رَأَيْتُهُ. فَبَجِثُ الْقَبْرَ
فَوَدَّكَ عَفْرَ مَوَاتٍ يَسْ، وَتَمَارَكَ الْمَلَكُ، وَكُنِيفْتُ، فَقُلْتُ: يَا رَبِّ، اخْفِ بِ عَمِّي
بِكُلِّ لَوْحٍ خَائِفٍ عَلَى عَقْلِي وَدِينِي. فَأَتَيْتُ الْقَبْرَ وَخَرَجْتُ بِهِ مُخَفِّضٌ قَوْلَ مُذِيرِي.
قُلْتُ: يَا هَلَا، بِمُتَبَرِّكَ إِلَّا وَقُلْتُ لِي أَنَّكَ قَدْ انْقَضَتْ إِلَيَّ. فَقُلْتُ لَهُ الْقَائِيَةِ
وَقُلْتُ: فَأَنْقَضَتْ وَقَالَ: أَنْتَ نَصْرُ الصَّالِحِ؟ قُلْتُ: نَعَمْ، قَدْ تَعْرِفُنِي؟ قُلْتُ: لَا قَالَ:
بَيْنَ مَلَكَانِ مِنْ مَلَائِكَةِ الرَّحْمَةِ، وَكُنَّا بِأَعْلَى السَّمَاءِ إِذَا رُصِدُوا فِي تَحْوِيرِهِمْ، تَوَلَّوْنَا

حَتَّى تُلْقِيَهُمُ الْمَلَكَةُ. وَغَابَ عَمِّي.

89. Bahr b. Nāṣir al-Sayigh said:

My father was avid and keen regarding the importance of praying funeral prayers. He said: "O my dear son, one day I attended a funeral (*janāza*). So when they went with the body and laid it in the burial plot, two people entered into the burial plot, but only one came out, and the people began throwing dirt [to fill the hole]. I cried: 'O people, is a living person buried with a dead one?' They said 'There's no one there.' I said: 'Perhaps I was mistaken.' I returned later saying to myself: 'I will not leave until Allah reveals to me what I saw.' So I went to the grave and recited surah Ya-Sin and surah Mulk ten times, and wept. I said, 'O Lord, reveal to me what I saw because I fear for my sanity and my religion.' Then the grave deft open and a person emerged from within... he then turned and fled. So I said: 'Hey you! I swear by your God, stop for me so I can talk to you.' But he did not turn towards me. So I repeated myself a second time and a third. Then he turned to me and asked: 'Are you Nāṣir al-Sayigh?' I said: 'Yes.' [He asked,] 'You don't recognize me?' I replied: 'No.' He said: 'I am an angel from the Angels of Mercy, we are assigned to Sunni Muslims (*Ahl al-Sunna*) when they are placed in their graves, we descend until we inspire them with the answer [to the questioning of the angels], and he vanished."⁸⁷

وَمَنْ شَقِيقُ الْبَلَدِيِّ قَالَ:

طَلَبْنَا صِيَاةَ الْقَبْرِ مُوجِدَةً فِي صَلَاةِ اللَّيْلِ. وَطَلَبْنَا جَوَابَ شَيْكِرٍ وَبِكْرِ مُوجِدَةً
فِي قِرَاءَةِ الْقُرْآنِ. وَطَلَبْنَا الْقَبْرَ عَلَى الصَّرَاطِ مُوجِدَةً فِي الْمَدَامِ وَالْمَدَامَةِ وَطَلَبْنَا
طَلَبَ يَوْمِ الْحِسَابِ مُوجِدَةً فِي الْقَلْبَةِ.

90. Shāfiq al-Balakhī said:

We sought to illuminate our grave and found it in night vigils (*ṣalāh al layl*). We sought to answer *Munkir* and *Nakir* correctly and found it in the recitation of the Qur'an. We sought to safely cross the Bridge (*ṣirāṭ*) and found it in fasting and giving charity. We sought shade on the Day of Reckoning and found it in seclusion.⁸⁸

⁸⁷ Al-Sayigh mentions that al-Hāfiḥ Abu al-Qasim al-Jalākātī recorded it in *al-Sunna*.

⁸⁸ 86. Imam Ahmad in *Musnad Ahmad*, and al-Hāfiḥ al-Iraqi authenticated it in *al-Muḥḥan* female al-*afḥar* see *Aḥwāl al-qabir* (9).

ابن عمر قال:

إذا رث الله صلى الله عليه وسلم، ما من مسلم أو مسلمة يترث ليلة الجمعة، أو يوم الجمعة، إلا فوج عذاب القبر، ووقت القبر، ولقي الله ولا حساب عليه، وعادهم الجنة ومكة شهرة يشهدون له أو طبع به رزيت الأحاديث يفرض المثلأ، يا شقيق، جماعة من الثوال منهم الشهداء بالشهداء والرايطون والحيرون وكذلك الأهل في أخرج القرآن

91. Ibn 'Umar ؓ said:

The Messenger of Allah ؓ said: "There is no male or female Muslim who is on the night of *Jum'ah*, or the day of *Jum'ah*, except that he will be saved from the punishment of the grave, the trial of the grave, and he will meet Allah without any reckoning against him. He will come on the Day of Judgement and with him will be martyrs who testify for him or he will be decorated like a martyr."⁹⁰

Undoubtedly, *ahādith* and corroborative texts of scholars have been cited showing that there will be various groups of people who will be exempt from the questioning including the martyrs, the ever-truthful, those who guarded the Islamic frontier, the obedient, and pre-pubescent children according to the most relied upon opinion.

آل المؤمن في قبره

THE PAIN OF THE BELIEVER IN HIS GRAVE

عن ابن عمر قال:

قال رسول الله صلى الله عليه وسلم: القبر دوسة من رننن النكة أو حنة من حنن القار.

وأخرج الترمذي عنه في حديث أبي سعيد الخدري، وأخرج الطبراني في الأوسط عنه في حديث أبي هريرة.

92. Ibn 'Umar ؓ said:

"The Messenger of Allah ؓ said: 'The grave is a garden from the gardens of Paradise or a pit from the pits of Hell.'"⁹¹

Imam al-Tirmidhī recorded similar to that with the *hadith* of Abū Sa'īd al-Khudrī ؓ.

Imam al-Tabarānī recorded similar to it in his *al-Awsaṭ* with the *hadith* of Abū Hurayra ؓ.

وعن ابن عمر قال:

قال رسول الله صلى الله عليه وسلم: إن الرجل إذا توفي في قبره نزلت عليه نكة من نكته أو حنة من حنة إلى أن ينفصل قبره.

89. Al-Suyūṭī said al-Tirmidhī recorded it and deemed it sound, and al-Bayhaqī recorded it as well. (*Sharh al-sunān*)

90. Ibn Abī al-Dunayr in *Dakṭ al-mawṭ*.

93. Ibn 'Umar رضي الله عنه said:

"The Messenger of Allah ﷺ said: 'If a man dies in a place other than the site of his birth, a place will open for him [in his grave] from his place of birth to the place he died.'"⁹¹

وَقَالَ ابْنُ عَبَّاسٍ قَالَ:

"رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّ أَرْضَهُ مَا يَكُونُ اللَّهُ يَأْتِيهِ إِذَا وَصَلَ إِلَى مَنْزِلِهِ."

ابن عمر رضي الله عنه.

94. Ibn Mas'ūd رضي الله عنه said:

"The Messenger of Allah ﷺ said: 'The most mercy Allah shows to His slave is when he is placed in his grave.'"⁹²

وَأَبُو بَكْرٍ الصِّدِّيقِ:

يُنْجِي الْوَطَنَ فِي قَبْرِ كَبِيرِهِ مِنْ أَهْلِهِ.

95. Imam al-Daylamī رحمته الله recorded

"A man's grave will expand for him commensurate to the distance he is away from his family."

وَرَأَى مُرَيْزَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ:

قَرَّبَ إِلَيْهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْوَيْلُ لِي فِي قَبْرِهِ فِي رِزْقِهِ خَفِيرًا،

لَيْسَتْ لِي فِي قَبْرِهِ مَبْعُوثٌ ذِرَاعًا، وَتَوَلَّى فِي قَبْرِهِ كَلْبَةً الْبُخْر.

96. Abū Hurayra رضي الله عنه relates that:

The Messenger of Allah ﷺ said: "A believer in his grave occupies a *hubbun*. His grave expands for him seventy *arṣ* lengths and is illuminated for him the whole night of the full moon (*laylat al-baḍr*)."⁹³

91. Al-Suyūṭī said in *Sharḥ al-sunān*: 'Ahmad, al-Nasā'ī and Ibn Majāh recorded it. 92. *Al-jamī' al-saghir* (1190) it has been deemed weak due to Yaḥyā ṣaḥīḥ Salīm, al-Daḥabī in *al-Miṣbāḥ* (9845) discredited him (yarḥ).

93. Ibn Ḥibbān (782) pg. 198 of *Men muṣawwal al-zam'ān*, and a Maṣābiḥ added it as authentic to Abū Ya'ya. Ibn Abī Fāṭim narrated it via Ibn Lāḥiṭah, on the authority of Dawūd. Abū al-Maṭb Al-Ḥaṣṣī Ibn Kaṭir said its status is thoroughly discredited (maṭṭar ṣaḥīḥ).

وَقَالَ أَنَسُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَرْضِي مَا يَكُونُ اللَّهُ تَعَالَى يَأْتِيهِ إِذَا وَصَلَ إِلَى مَنْزِلِهِ.

97. Anas رضي الله عنه said:

"The Messenger of Allah ﷺ said: 'The most hope Allah has for a servant is when he is placed in his burial plot.'"⁹⁴

وَقَالَ ابْنُ عَبَّاسٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا عَدَّتْ الْعَالَمُ، صَوَّرَ اللَّهُ لَهُ عِلْمَهُ فِي قَبْرِهِ قَوْلُهُ إِلَى تَوَمُّ الْفَتَانَةِ وَتَوَلَّى عَنْهُ مَوَاقِمُ الْأَرْضِ.

وَأَوْحَى اللَّهُ إِلَى مُوسَى: تَعْلَمُ الْخَيْرَ وَعِلْمُهُ النَّاسُ، فَإِنِ تَوَرَّعَ لَعَلَّكَ الْبَلَمُ وَتَعْلَمُ بِقَوْلِهِمْ لَا يَسْتَوْفُوا بِحُكَايِمِهِ.

Abū 'Abbās رضي الله عنه said:

The Messenger of Allah ﷺ said: "When a scholar dies, Allah creates a form for his knowledge in his grave; it will comfort him until the Day of Judgment."⁹⁵ Allah revealed unto Prophet Mūsā عليه السلام: "Learn good and teach it to people because I illuminate the grave of the teacher of knowledge and his students. They will not experience loneliness in their resting places."

وَقَالَ ابْنُ كَامِلٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ كَفَّ آدَمَ عَنِ النَّاسِ، كَانَ حَلَامًا عَلَى اللَّهِ أَنْ يَكْفِيَ عَنْهُ عَذَابُ الْقَبْرِ.

وَعَنْ بَعْضِ الْأَوَّلِيَاءِ قَالَ: سَأَلْتُ اللَّهَ تَعَالَى أَنْ يُرِيَنِي مَقَامَاتِ أَهْلِ الْقَبْرِ. فَرَأَيْتُ فِي لَيْلَةٍ مِنَ اللَّيَالِي الْقُبُورَ تُدْ أُنْفَعَتْ، وَإِذَا فِيهَا النَّاسُ عَلَى السَّرِيرِ، زَيْبُهُمُ الْبَاقِي.

94. Ibid.

95. Al-Suyūṭī said in *Sharḥ al-sunān*: 'al-Daylamī recorded it in *al-Furūḡ*.'

والمُصْحَبُ: مُتَلَبِّسٌ. يَا رَبِّهِ لَوْ جِئْتُ مَنَافِيتَ يَتَّبِعُهُمْ لِي الْكَرَامِيَّةُ. فَكَأَنَّهُ مَنَافِيتُ وَمِنْ
أَعْلَى الْكِبَرِ: يَا فَلَانُ، هَذِهِ مَنَازِلُ الْأَعْيَالِ. أَمَّا أَصْحَابُ الشُّنْفِيِّ فَهُمْ أَصْحَابُ
الْحَنْبَلِيِّ وَأَمَّا أَصْحَابُ الْخَوَاصِرِ وَالْبَيْحَاجِ فَهُمْ الشُّهَدَاءُ. وَأَمَّا أَصْحَابُ الرَّجُلَانِ
فَهُمْ الْعَبِيدُونَ. وَأَمَّا أَصْحَابُ الشَّرِيعَةِ فَهُمْ الْمُتَكَلِّمُونَ فِي اللَّهِ. وَأَمَّا أَصْحَابُ
الْفِكَارِ فَهُمْ الْمَدْبُورُونَ.

99. Ibn Kāthir **ؒ** said:

The Messenger of Allah ﷺ said, "Whoever withholds his harm from people, Allah will withhold the punishment of the grave from him."⁵⁰

One of the saints (*awliyā*) ^{عليه السلام} said: "I asked Allah *ta'ālā* to show me the different ranks occupied by the people in the graves. So one night I saw that the graves had split open and I saw some people sleeping on beds, some weeping, and others laughing. So I said: "O Lord, if you will, you could have afforded them all the same level of ennoblement." So I called from the dwellers of the grave proclaimed: "O so-and-so, these are due to the different ranks in deeds! As for the people of *sunnah* (silk brocade), they are those who had beautiful character. As for the people of *haram* (sh) and brocade, they are the martyrs. As for the people of fragrant perfumes, they are those who fast. As for the people who are rejoicing, they are those who loved one another for the sake of Allah. And as for the people crying, they are the people known to sin." ^ص

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لِللَّهِ الْوَكْىَ لِيْ خَيْرٍ اَوْ قَرَّبَ بَرِيْءًا اَوْ مَوْضِعَةً اَوْ
فَلَاحَةً الْاَيْتِ اَوْ اِسْمَاءٍ خَيْرَ لَّهِ اَوْ قَضَاءٍ دِيْنٍ اَوْ يَغْيَرُ ذٰلِكَ ثُمَّ هُوَ الْوَكْىَ ثُمَّ
يَكُوْنُ فِي النِّوَمِ وَهُوَ التَّمَالُّبُ وَقَدْ كُوْنُ فِي الْاِعْطَاقِ اَللَّهُمَّ

net said:

on visit ^{to} visit:—
 on visiting seeing the deceased in either a good state or a bad state [in
 the living seeing the deceased in either a good state or a bad state [in
 dream] is a type of *kaṣṣī* or unveiling of the unseen that Allah shows
 them to give them glad-tidings, or for admonishment, or to benefit the
 deceased, or to provide good to him, or to pay off a debt, or for other
 reasons. Moreover, this vision may occur during sleep—and the majority
 of the time it is like that—or it could occur during a wakeful state.”

وَالْكَافَّةُ الْجَنَّةُ

أَخْبَرَنَا بَعْضُ الْأَخْبَارِ عَنْ بَعْضِ الصَّالِحِينَ أَنَّكَ يَا وَلِيَّ اللَّهِ فِي بَعْضِ الْأَوَّلِينَ
وَيُحَدِّثُ بِهَا.

In the Revised of 1922 it is stated:

90. Is the *Angelus* an occasion for the spiritually elect related that one of the righteous said that his "One of the spiritually elect related that one of the righteous said that his [deceased] father would occasionally visit him and talk with him."

وہابیہ

قَالَ لِى حَقَّارٌ أَصْحَابُ مَا رَأَيْتَ مِنْ هَذِهِ الْقُبُورِ، أَلَمْ يَسْمِعْتُ مِنْ قَبْرِ إِبْنِ كَلْبٍ
الرَّيْضِ، رَسَمْتُ مِنْ قَبْرِ وَالْمَوْدُنِ يَوْمَئِذٍ وَهُوَ نَحْبُهُ مِنَ الْقَبْرِ.

wa. Yahyib. Ma'in said:

"A gravedigger (*gräffar*) said to me: 'The strangest thing I have experienced in these cemeteries is that I heard groaning coming from a grave like the groaning of an ailing person. And once, when a caller to prayer (*mü'ad-dhin*) was calling the *adha'n*, I heard a person in the grave responding to the *adha'n*.'"¹⁴

96. Al-Suyuti said in *Sharh al-sa'at*: 'Ibn Manduh recorded it.'

97. Al-Yafi'i in Rawd al-Rayhan.

⁹² Al-Fayyūn relates in *Sharḥ al-jāmiʿ*: 'al-Isḥāqī recorded in *al-Sunna* with his chain of narration.'

105. **Abu Qasim al-Sa'di** ☞ [commenting upon the previous *ṭayyib*]: "This is a confirmation from the Messenger of Allah ☞ that the deceased do in fact recite the Qur'an in the grave." **Abdullah b. Abbas** informed him ☞ about this and he confirmed it.¹⁰⁵

وَاللَّيْلَةُ بْنُ عَبْدِ اللَّهِ قَالَ:

رَأَيْتُ حَالِي بِالْمَقَابِرِ فَأُخْبِرُنِي النَّاسُ. فَأَخْبَرْتُ إِلَى قَبْرِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ حَرَامٍ رَأَيْتُ رُوحَهُ الْقَائِمَ فِي الْقَبْرِ مَا تَحِيَّتُ أَحَدًا. فَجِئْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُ ذَلِكَ لَهُ فَقَالَ: ذَلِكَ عَبْدُ اللَّهِ، أَلَمْ تَعْلَمْ أَنَّ اللَّهَ قَبَضَ أَرْوَاحَهُمْ بَعَثَهُمْ لِيُجِيلَ مِنْ قَبْرِ جَدِّ وَتَأْوِيَهُ ثُمَّ عُلِقَتْهَا وَسَطَ الْجَنَّةِ. فَإِذَا كَانَ اللَّيْلُ، يَخْلَعُ فِي لَحْدِهِمْ مِنْ أَرْوَاحِهِمْ فَلَا تَرَاهُ كَذَلِكَ حَتَّى يَخْلُغَ الْقَبْرَ. فَإِذَا خَلَعَ الْقَبْرَ رَأَيْتَ رُوحَهُمْ إِلَى مَكَائِبِهِ لَدَى كَانَتْ فِيهِ.

106. **Talha b. 'Ubaydullah** ☞ said:

"I set out to bury my wealth in the forest but nightfall came upon me. I took refuge at the grave of **Abd al-Malik b. Amr b. Harām** and I heard the recitation of the Qur'an coming from the grave. I have never heard a more beautiful recitation. So I went to the Messenger of Allah ☞ and mentioned that to him and he said: 'That is a true servant of Allah. Did you not know that Allah takes their souls and places them in lamps of crystal and rubs them suspended therein in the middle of Paradise? When night approaches, their souls are returned unto them and this does not cease until the sun rises. When the sun rises their souls are returned to their previous places.'¹⁰⁶

وَالْإِسْلَامِيُّ بْنُ عَبْدِ الْمَسِيدِ الْهَيْدَرِيُّ قَالَ:

رَأَيْتُ النَّاسَ كَانُوا يَخْبِرُونَ بِالْأَسْوَاقِ. فَقَالُوا: كُنَّا إِذَا مَرَرْنَا بِجَنَائِهِ قَبْرِ

¹⁰⁵ **Al-Suyūṭī** said in *Shawāh al-sayyidī*: 'Ibn Ma'nūdh recorded it and **al-Ḥallām** in *al-Ḥallām* with a weak chain.'

Abd al-Samad al-Mahdī ☞ said:

"**Ḥabīb b. 'Abd al-Samad al-Mahdī** ☞ said: 'When we would pass by the enclosure of some people who used to walk by a particular fortress before the time of the Prophet ☞, we heard the recitation of the Qur'an in the grave of **Ḥabīb al-Banānī**, we heard the recitation of the Qur'an.'¹⁰⁷

وَعَنِ عَمْرِو بْنِ قَالٍ.

يُخْبِرُنِي الْمَرْءُ مَضْمُونًا بِشَرِّهِ.

Ḥarām ☞ said.

"A copy of the Qur'an will come to the believer [in his grave] from which he will read."¹⁰⁸

وَعَنِ عَاصِمِ السَّعْدِيِّ قَالَ:

خَبَرَنَا قَبْرًا يَخْلُغُ فِي قَبْرِهِ، فَإِذَا نَسِخَ فِي الْقَبْرِ مَرَجَهُ إِلَى الْقَبْرِ وَعَلَيْهِ إِذَا أَحْصَرُ وَأَخْصَرُ مَا حَوْلَهُ، وَفِي حِجْرِهِ مَضْمُونٌ بِشَرِّهِ.

Asim al-Saqatī ☞ said:

"We dug a grave in the town of **Balḥ** and we [accidentally] penetrated an adjacent grave. To our surprise, we saw a **Shaykh** in the grave facing the wall, wearing a green lower garment. He had green foliage all around him, and in his lap was a copy of the Qur'an from which he was reading."¹⁰⁹

وَعَنِ أَبِي الْغُبَرِ الْإِسْلَامِيِّ الْخَطَّارِيِّ وَكَانَ ضَالِحًا وَرَعًا

قَالَ: خَبَرْتُ قَبْرًا فَانْتَبَحَ فِي الْقَبْرِ قَبْرٌ آخَرُ فَتَعْلَمُونَ فِيهِ، فَإِذَا كَانَ يَخْلُغُ حَتَّى يَخْلُغَ حَسَنَ الرُّوحِ طَبِيبَ الرَّابِيعَةِ حَيَاتًا مُرَجَعًا، وَفِي حِجْرِهِ كِتَابٌ مَكْتُوبٌ بِشَرِّهِ أَخْبَرَنِي مَا رَأَيْتُ مِنْ الْخَطِّاطِ، وَكَوْنُهُ يَطْرُقُ الْقُرْآنَ. فَتَعْلَمُونَ الْقَائِلَ إِلَى وَقَالَ: أَتَيْتُ الْفَتَاةَ

¹⁰⁷ **Ibn Jarir** recorded it in *Tahdhīb al-athar*, and **Abu Nu'aym** in *al-Hilya* under the entry of **Ḥabīb al-Banānī** (2/311).
¹⁰⁸ **Ibn Ma'nūdh** recorded it, and **al-Khalāl** recorded it in the chapter on the Saana, on the authority of **Abu 'Abbas**, and it contains weakness.
¹⁰⁹ **Al-Suyūṭī** said in *Shawāh al-sayyidī*: 'Ibn Ma'nūdh recorded it.'

بَكَتْ لَهَا، فَقَالَ: أَيُّهَا الْمَرْءُ عَلَى مَوْضِعِهَا، فَأَخَذَهَا إِلَى مَوْضِعِهَا.

110. Abu al-Nadr al-Naysabūrī, the pious and scrupulous gravedigger, had been digging a grave and [accidentally] penetrated the side wall of another grave and looked inside it. To my surprise, I saw a youth adorned with beautiful clothes, a handsome face, and a pleasant smell, sitting cross-legged (*murasshi an*). He had a book in his lap with the most beautiful writing I had ever seen and he was reciting the Qur'ān. Just then, the boy looked to me and said: 'Has the Day of Judgment commenced?' I replied 'No.' So he replied 'Put the brick back in its place.' So I put it back in its place."

وَقَالَ الْبُخَّارِيُّ لِذَلَالِي الْبُيُوتِ عَنْ بَعْضِ الْمُصْحَابِ

أَنَّ عَمْرًا لَمَّا كَانَ فِي مَوْضِعٍ فَأَتَتْهُ طَائِفَةٌ، فَأَخَذَ فَنَظَرَ عَلَى سِرِيرِ زَيْنٍ بِكَفِّهِ وَنَظَرَ بِرَأْيِهِ، وَأَمَامَهُ رِزْقَةٌ خَفِيرَةٌ وَذَلِكَ بِأَخِيهِ. وَعَلِمَ أَنَّهُ مِنَ الشُّهَدَاءِ فَدَخَلَ فِي مَضْجَعِهِ وَنَهَبَ خُرْجًا. وَأَرَادَ ذَلِكَ ابْنُ حِجَّانٍ فِي تَفْسِيرِهِ.

Al-Suhayrī related in *Dalā'il al-madīnawah* (The Proofs of People's hood) that:

"One of the Companions dug a grave in a certain place and as the earth opened up into an adjacent grave. Suddenly he saw a person on a bed holding a copy of the Qur'an from which he was reading. In front of him was a lush green garden, and all of this was occurring near the mausoleum of *Uthmān*. He was known to be among the martyrs because a wound could be seen on his face." Ibn Hibbān related this in his *isfih*.

وَكُنِيَ الْبَابِيُّ فِي رِزْقَةِ الرِّبَاحِيِّينَ عَنْ بَعْضِ الصَّاحِبِينَ قَالَ:

مَرَّتُ بِزَيْنٍ مِنْ بَنِي الْبَصَادِ وَكَذَلِكَ. فَنَظَرْتُ أَنَا أَسْوَدُ إِلَى سَعْفَةٍ لَيْسَتْ مِنْ خَدِّهِ بَلْ مِنْ خَدِّهِ لَمَّا شَهِدَ جَالِسٌ فِي الْقَبْرِ عَلَيْهِ ثِيَابٌ يَبُشُّ تَقَعُفٌ، وَلِي جَنْبُهُ مَضْجَعٌ زَيْدٌ مَكْرُوبٌ بِالْعُكْبِ وَهُوَ يَقْرَأُ بِهِ. فَوَرَعَ رَأْسَهُ إِلَى وَقَالَ لِي: أَلَا تَرَى الْقِيَامَةَ؟ فَقَالَ: لَا، فَقَالَ: رُدَّ الْبَيْتَ إِلَى مَوْضِعِهَا، عَمَّاكَ اللَّهُ تَعَالَى. فَوَرَدْتُهَا.

that one of the

111. Yāfi' recounted in the book *Rawdat al-mayyitīn* that one of the righteous said:

"I dug the grave for a worshipful man and placed him in the niche of the grave while I was levelling the bricks for his grave, a brick of an adjacent grave came loose. So I peered inside and surprisingly, I saw a Shaykh sitting in his grave wearing a patched white garment. In his lap was copy of the Qur'an made of gold, written in gold, and he was reciting from it. He lifted his head up towards me and asked: 'Has the Day of Judgment begun?' I replied: 'No.' He said: 'Return the brick to its place May Allah begunt' I replied: 'So I put it back.'"

وَقَالَ الْبَابِيُّ أَيْضًا:

زَيْنًا عَنْ حَضْرَةِ الْقُدُورِ بْنِ الْقَلْبِ أَنَّهُ حَضَرَ قَدْرًا فَاسْتَرْفَ بَشًا عَلَى إِنْسَانٍ جَالِسٍ عَلَى سِرِيرِهِ وَبَيْنَهُ مَضْجَعٌ بِرَأْيِهِ، وَفِيهِ تَبَرُّقٌ عَلَيْهِ، وَأَخْرَجَ مِنَ الْقَبْرِ يَذُرُّ وَكَمْ يَخَالُفُ مَا أَصَابَهُ لَمْ يَفْقَ إِلَّا فِي الْفِتَنِ الثَّلَاثِ

112. Yāfi' also said:

"We related from a gravedigger who was also *thiqā*, or an Islamically reliable person, that he had dug a grave and saw a man sitting up on a bed with a copy of the Qur'an in his hands, from which he was reciting, and beneath him was a river. The gravedigger fell unconscious. When he was finally taken out of the grave, he kept going around to everyone telling them about the incident and could not control himself because of what he saw. He did not come to his senses until after three days had lapsed."

تَعْلِيمُ الْمَلَائِكَةِ الْمُرْسَلِينَ فِي قَبْرِهِ

THE ANGELS TEACH THE QUR'AN TO THE BELIEVER IN HIS GRAVE

بِأَمْرِ نَبِيِّ الْغَدِي قَال:

لَا يُزِيلُ إِلَهٌ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ، مِنْ قُرْآنِ الْقُرْآنِ شَيْئًا، مَا لَمْ يَسْتَظْهِرْهُ، أَوْ لَا

لَا يُلْقِيَنَّ فِي قَبْرِهِ، يَلْقَىَ اللَّهُ وَرَقْدَ اسْتَظْهِرَهُ

113. Abū Sa'īd al-Khudhri said:

"The Messenger of Allah ﷺ said: 'Whoever attempts to memorize the Qur'an but dies before he completes its memorization, an angel will come to him and ask him in his grave, and he will meet Allah having memorized it.'"¹⁰⁶

وَمِنْ نَجْوَى الْمُرْتَدِّ قَال:

لَوْ أَنَّ الْعَبْدَ الْمُرْسَلِ، إِذَا لَقِيَ اللَّهَ تَعَالَى وَكَمْ يَتَعَلَّمُ كِتَابَهُ، عَلَّمَهُ اللَّهُ تَعَالَى فِي قَبْرِهِ

فِي رَيْبَةٍ عَلَيْهِ.

114. 'Atiyah al-'Awfi said:

"It has reached me that when a believing servant who did not karim Book of Allah meets Allah *ta'ala*, Allah *ta'ala* will [depute an angel to] send it to him in his grave until he becomes proficient in it."¹⁰⁷

¹⁰⁶ *Jam' al-jawami'* (1/818) and al-Dhahabi's *Musnad al-fudhala*.

¹⁰⁷ Ibn Abi al-Dunya recorded it in *Dhikr al-mawt*, as did Ibn Mandah. Ibn Rajab said "its chain of narration has some problematic aspects."

وَمِنْ الْحَسَنِ قَال:

يَلْقَىَ أَنَّ الْعَبْدَ الْمُرْسَلِ، إِذَا مَاتَ وَكَمْ يَحْفَظُ الْقُرْآنَ، أَمَرَ حَفَظَهُ أَنْ يَتْلُوهُ الْقُرْآنَ فِي قَبْرِهِ حَتَّى يَمُتَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ مَعَ أَهْلِهِ.

115. Hasan al-Basri said:

"It has reached me that when a believing servant dies who did not memorize the Qur'an, Allah orders His Guardian Angels to teach him the Qur'an in his grave until Allah *ta'ala* will resurrect him on the Day of Judgment with the people of the Qur'an (*ahliha*)."¹⁰⁸

وَمِنْ يَزِيدَ الرِّقَابِيِّ قَال:

يَلْقَىَ أَنَّ الْمُرْسَلِ، إِذَا مَاتَ وَكَمْ يَقِيَّ عَلَيْهِ شَيْءٌ مِنَ الْقُرْآنِ لَمْ يَتَعَلَّمْهُ، يَمُتُ اللَّهُ لَهُ مَلَائِكَةً يَحْفَظُونَ مَا يَقِيَّ عَلَيْهِ مِنْهُ حَتَّى يَمُتَ مِنْ قَبْرِهِ.

116. Yazid al-Riqabi said:

"It has reached me that when a believer dies and a part of the Qur'an remains that he has not yet memorized, Allah will send angels to him to have him memorize that which he did not memorize until Allah resurrects him from his grave."¹⁰⁹

¹⁰⁸ Ibn Abi al-Dunya recorded it in *Dhikr al-mawt*.

¹⁰⁹ Ibid.

كسوة المؤمن في قبره

THE GARMENT OF A BELIEVER IN HIS GRAVE

عن علي بن أبي طالب قال:

أجرى لنا بكر الوفاة قال لعائشة: إصلي ثوبي فثوبي يما. فأنشأ أبو بكر:

أند الوفاة، إنا نكفونكم الكسوة، وإنا نكفونكم أنشأ العلب.

117. 'Ubbād b. Bishr ʿs. 110

"When Abū Bakr ʿs. was dying, he said to 'A'isha ʿs.: 'Wash these two garments and shroud me with them, because truly, Abū Bakr is going to have only one of two options: either he is going to wear the finest of garments or he is going to wear the worst of clothes [i.e. depending upon which of the two is brought by the angels].'"¹¹⁰

عن يحيى بن زائدة أن عمر بن الخطاب قال في وصيته:

قبراً في كسوة، إن كان لي عند الله خير، أبداً لي ما هو خير منه. وإن

كن من غير ذلك، سألني وأمرتني سألني. وأقصيوا في حفرة، إن كان لي

طوبى، فإن رجع لي في قبري من البصر. وإن كنت على خير ذلك، فصب على

في كسوة أفضل.

¹¹⁰ In *Shayḥ al-shayḥ* the name recorded is 'Ubbād b. Nisā al-Kindī (197).

¹¹¹ Al-Shayḥi mentioned that 'Abdullāh b. 'Aḥmad b. Ḥanbal recorded it in *al-Zuhd al-zuhd*.

116. Yahyā b. Rishid ʿs. said that 'Umar b. al-Khaṭṭāb ʿs. said in his last will and testament:
"I am frugal in my shroud, because if I am deemed good by Allah, then He will substitute it with something better than it. However, if I am in another condition, He will strip me of my clothing and will hasten my burial. And be frugal in my burial, because if I am deemed good with Allah, my grave will be expanded as far as the eye can see. However, if I am in another condition, it will contract upon me so tightly that my ribs will overlap."¹¹⁶

وعن حذيفة رضي الله عنه أنه قال عند موته:

إنا نكفونكم الكسوة، وإنا نكفونكم أنشأ العلب.

117. Huḍayfa ʿs. said at the time of his death:

"Purchase two garments for me [i.e. upper and lower] and you would have fulfilled your responsibility, because if your companion is met with good [in the hereafter], then I will be clothed with better than it. Otherwise, I will be swiftly stripped of it."¹¹⁷

وعن حذيفة رضي الله عنه أنه قال عند موته:

إنا نكفونكم الكسوة، وإنا نكفونكم أنشأ العلب.

118. Ḥudhayfa ʿs. said at the time of his death:

"Purchase two [simple] white garments for me, for they will remain on me but for a short time until they will be exchanged for either garments better than them or worse."¹¹⁸

¹¹² Ibn Abi al-Dunayr in *Uḥḍir al-mawt*.

¹¹³ Saḥb b. Maḥmūd recorded it in his *Sunan*, Ibn Abi Shaybah in his *al-Maṣmūʿ*, and Ibn Abi al-Dunayr in *Uḥḍir al-mawt*. Al-Ḥakīm in *al-Mustadrak* and Abū Nuʿaym recorded it in *al-Hilal* (1203).

¹¹⁴ Ibn Saʿd recorded it in *al-ʿUyūn* under the entry of Ḥudhayfa ʿs. and al-Bayhaqī in *Shayḥ al-mawt*.

وَرَبَّنَا يَا أَبَانَ بْنَ صَنْثِيٍّ الْفَارُغِيَّ صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ:
إِذَا نَأَى أَنْ لَا تَكُنَّ فِي لَيْعِيسٍ. قَالَتْ: لَمَّا أَصْبَحْنَا مِنَ الْقَبْرِ مِنْ يَوْمٍ دُفِنَّا
بِهِ بِاللَيْعِيسِ الَّذِي كَفَّنَاهُ بِهِ عَلَى الْفَجِيبِ.

121. *Abū al-ḥusayn 'Aban¹¹⁵ b. Ṣayf al-Chufā'i* ❸, the Companion of the Messenger of Allah ❷ said:

"My father solemnly informed us that his last will and testament is that we should not shroud him in a particular shroud [but we did anyway]" *Shaykh* said: "When we awoke the next day—i.e. the day after we buried him—we found the shroud in which we buried him hanging on his clothes rack."

الْفَرَاشُ لِلْمُؤْمِنِينَ فِي قُبُورِهِ

THE BEDDING OF THE BELIEVER IN HIS GRAVE

عَنْ جَاهِدٍ فِي تَوْرِهِ تَعَالَى:
فَلَا تَقْسِمُ لَهُمْ تَحْلُسُونَ قَالَ: فِي الْقَبْرِ.

122. *Mujāhid* ❸ said about Allah *ta'ala*'s word:

(*Place who work righteousness will spread their bedding (of repose) for themselves*)
(*Qur'an 40:41*)—it refers to his grave."

وَعَنْ جَاهِدٍ فِي الْكِتَابِ:
قَالَ يَسُورُونَ الْقَصَاصَ.

123. *Mujāhid* ❸ also said about the above *āyat*:

"They will level and smooth out their own resting place."¹¹⁶

وَعَنْ أَبِي هُرَيْرَةَ قَالَ:
يَقَالُ لِلْمُؤْمِنِينَ فِي قُبُورِهِ: أَرْفُدُ رَفْدَةَ النِّسَاءِ.

124. *Abū Hurayra* ❸ said:

"It is said to the believer in his grave: 'Lay and rest in in peace like a bride on the night of her wedding.'"¹¹⁷

117. *Ab-Suwaid* said: *Ibn Jarir* recorded it, and *Ibn Abi Ḥatim* and *Ibn al-Mundhir* recorded it under respective *isnads*. *Abū al-ḥusayn* in *Fihrye al-aṣwāyā* under the entry of *Mujāhid* (3/270).

118. *Ab-Suwaid* mentions that *Ibn al-Mundhir* recorded it in his *tafsir*.

119. *Ab-Suwaid* mentions that *Ibn Abi al-Dunay* recorded in *Kitāb al-jahīm* and *al-Bayhaqī* in *Shawā'id al-mu't*.

115. In *Shawā'id al-mu't* it is *Abū al-ḥusayn*.
116. *Ab-Suwaid* mentions that *Sa'id b. Mansūr* recorded it in his *Shawā'id*.

تَرَوُا الرُّلُوفَ فِي جُورِهِمْ

THE DECEASED VISIT EACH OTHER IN THE GRAVE

وَأَيُّ كَلِمَةٍ قَالَ:

فَأَرْسَلَهُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا وَفَى أَحَدُكُمْ أَخَاهُ، فَلْيُخَبِّرْ كَلِمَةً فَإِنَّهُمْ

يُؤْتَرُونَ فِي شُورِهِمْ.

125. Abū Qatādah ؓ said:

"The Messenger of Allah ؓ said: 'When one of you takes charge of your brother's funeral arrangements, then prepare his shroud with excellence because whilst he deceased visit one another in their graves.'"¹²⁵

فَالْيَقِينُ بِنَدَى تَحْرِيجِهِ:

وَمَا لَا يَجَافِي قَوْلَ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ فِي الْكَفَنِ: إِنَّمَا مَوْتُ الْخَبِيثَةِ
بَلْبِيدٌ، لِأَنَّ ذَلِكَ كَذَلِكَ فِي دُفْنِهِ وَيَكُونُ كَمَا شَاءَ اللَّهُ فِي عِلْمِ اللَّهِ، كَمَا قَالَ فِي
الْأَمْرِ: (لَمَّا أَتَيْتُهُ عِنْدَ رَيْحِمٍ يُؤْتَرُونَ) وَمَوْ دَا تَرَاهُمْ يَسْتَحْطِرُونَ فِي الْمَاءِ ثُمَّ

يَسْتَشْفُونَ. وَإِنَّمَا يَكُونُونَ كَذَلِكَ فِي رُحْسَتِهِ. وَيَكُونُونَ فِي الْقَبْرِ كَمَا أَمَرَ اللَّهُ عَلَيْهِمْ،
وَلَوْ كُنَّا فِي دُفْنِنَا كَمَا أَخْبَرَنَا اللَّهُ تَعَالَى عَنْهُمْ لَا نَزْفَعُ الْإِيمَانَ بِالْقَبْرِ.

126. Bayhaqī ؓ said after his referencing:

"This does not contradict the statement of Abū Bakr al-Siddiq ؓ about the shroud when he said: 'It is only temporary (*maḥallāh*) and once to look at (*al-ḥallāh*)' because it truly is like that from our perspective, and it is as Allah wills it to be in His Knowledge. This is substantiated by what Allah said in the Qur'ān regarding martyrs (*shuhadā*) (Al-Imran 3:169) while we see them dripping with blood which eventually dries up. But this is only how it appears in our eyes, but in the unseen, it is the way Allah informed us about them. And if we were to see their reality (with our own eyes) just as Allah *ta'ala* informed us, then belief in the unseen (*amār bi'l-ghayb*) would be removed [and the entire test of the *dunya* is to believe in the unseen]."

وَعَنْ حَاجِبٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَسَبُوا أَقْبَانَ مَوْتَانِكُمْ فَإِنَّهُمَا يَتَمَرَّنَانِ
وَيَتَأَوَّذُونَ فِي جُورِهِمَا

127. Jabir ؓ said:

"The Messenger of Allah ؓ said: 'Shroud your deceased excellently' because they meet with one another and visit one another in their graves."¹²⁷

وَأَخْرَجَ ابْنُ عَدِيٍّ فِي الْكَامِلِ مِنْ حَدِيثِ أَبِي مُرْزُوقَةَ تَرْفُوعًا يَنْقُلُهُ
وَأَخْرَجَ الْقَلِيبُ فِي التَّابِيعِ مِنْ حَدِيثِ أَبِي تَرْفُوعًا يَنْقُلُهُ.
128. Ibn 'Adī ؓ in the book *al-Kamāl* related a similar ḥadīth of Abū Hurayra ؓ in *mayyī* form.

120. *Al-Jāmi' al-sagħīr* (899) and it is attributed with soundness, and that was due to a attribution to the first portion of the ḥadīth in *jam' al-jawāmī* (1/34) saying it was reported by Ahmad, Muslim, al-Nasā'i, Ibn Hibbān, and Ibn al-Jarūd on the authority of Ibn al-Majāh and al-Diyā' al-Maqrīnī on the authority of Abū Qatādah. Al-Kharīṭi on the authority of Abū, Al-Shawkānī said about the ḥadīth of Abū Qatādah that al-Tirmidhī deemed it sound and its narrators are trustworthy.

121. Namely, excellence refers to the shroud's whiteness, cleanliness, its attractive colour, and its thickness, and does not refer to its being merely expensive, due to the ḥadīth of the Prophet ﷺ regarding those who are extravagant therein.
122. Al-Suyūṭī said: 'al-Kharīṭi b. Abū Umayya recorded it in his *Muṣannaf*.' — see *Sharḥ al-Muṣannaf* (193).

And Khaṭīb [al-Baghdādī] recorded in his book of history (*taḥḍīr*), similar hadith of Anas in *maḥfūl* form.

قَالَ:

رَأَيْتُ ابْنَ سِيرِينَ يَقُولُ لَكُمْ: وَقَالَ إِبْرَاهِيمُ بْنُ أَرْزُورُونَ فِي أَكْثَابِهِمْ.

129. Ibn Sirīn said:

"He used to love a beautiful shroud." And it is said that the deceased see each other in their shrouds.¹²³

رَأَيْتُ ابْنَ سِيرِينَ قَالَ:

رَأَيْتُ ابْنَ أَرْزُورُونَ يَقُولُ: وَقَالَ إِبْرَاهِيمُ بْنُ أَرْزُورُونَ فِي أَكْثَابِهِمْ.

130. Muḥammad b. Sirīn said:

"They used to love so have a shroud that is nicely wrapped and has haṭṭons." And he said "They visit one another in their graves."¹²⁴

رَأَيْتُ ابْنَ سِيرِينَ:

أَبْرَأَيْتُ لِقَابِ الرَّاكَّةِ، نَوَافِي بِنَاءٍ فِي الْقَامِ لَمْ يَرِ الزَّوْجَةُ مِنْهُنَّ، فَسَأَلْتُ فَقُلْتُ:

لَمْ يَهْرُثُوا فِي كَيْفِيَّتِهِمْ يَوْمَ تَسْتَحْيِي أَنْ تَخْرُجَ مَعَهَا. فَأَتَى الرَّجُلُ النَّبِيَّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ فَخَبَّرَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْظِرْ عَنْ إِلَيَّ ثَقَّةً مِنْ سَبِيلِ.

لَمْ يَزَلْ مِنَ الْأَصْبَحِ قَدْ حَضَرَتْهُ الزَّوْجَةُ فَخَبَّرَتْهُ فَقَالَ الْأَصْبَحِيُّ: إِنْ كَانَ أَحَدٌ

يَعْلَمُ النَّبِيَّ بِأَنْفِ الْفُلَانِ فِي الْأَصْبَحِيِّ فَجَاءَهُ يُخْبِرُهُنَّ مَضِيرٌ عَنِ الرَّفِيقَيْنِ لَيْسَ بَعِيدًا

عَنِ الْأَصْبَحِيِّ. لَمْ يَكُنْ كَانَ اللَّيْلُ، وَكَيْ الشُّعْرَةُ وَمَنْهُنَّ الزَّوْجَةُ وَعَلَيْهَا الرِّقَابَانِ

الرِّقَابَانِ

131. Rāshid b. Sa'īd said:

"A man's wife passed away, and he had a dream wherein he saw women but did not see his wife with them. He asked them about her and they said: 'You short-changed her regarding her shroud so she is too ashamed to come out with us.' The man went to the Prophet ﷺ and informed him. The Prophet ﷺ said: 'Look for a way to make amends.' The man then went to a dying man from the Ansār and related the incident to him. The dying Ansārī man said: 'If anyone can reach the deceased, I will.' Then he died and the widower placed two saffron-dyed garments in the shroud of the Ansārī man [for his wife]. When night came, the widower saw the women, and along with them was his wife wearing the two saffron-dyed garments."¹²⁵

وَعَنِ الْقِسِيِّ بْنِ قَيْسَةَ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ لَمْ يُؤْزِنْ لَمْ يُؤْزَنْ لَهُ فِي الْكَلَامِ. قَالَ:

يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهَلْ يَتَكَلَّمُ الْوَرَقُ؟ قَالَ: نَسَبُهُمْ وَنَسَبُ الْوَرَقِ.

132. Qays b. Qubayṣah said:

"The Messenger of Allah ﷺ said: 'Whoever did not believe [at the time of death], will not be allowed to speak.' It was said: 'O Messenger of Allah ﷺ do the deceased speak?' 'Yes,' he replied, 'and they visit one another.'"¹²⁶

وَعَنِ الْقِسِيِّ قَالَ:

إِنَّ الْكِتَابَ إِذَا وَضِعَ فِي جَدِيهِ، آتَاهُ أَهْلُهُ وَوَلَدُهُ، فَيَتَكَلَّمُ مَعَهُنَّ بِبَنَةِ كَيْفٍ

فَعَلَّ فَلَانٌ وَمَا فَعَلَّ فَلَانٌ.

133. Sha'ibā said:

"When a deceased person is placed in the grave, his [previously deceased] family and children come to him and ask him about those he left behind saying, 'How is so-and-so?' and: 'What did so-and-so do?'"¹²⁷

123. Al-Guyūṭī said, 'Ibn Abī al-Dunayr recorded it in the Book of dreams with an acceptable chain of narration, from the mixed narrations of Rāshid b. Sa'īd, who is very trustworthy with numerous moral narrations. (Shurūḥ al-maṭālib 894)

126. Al-Suyūṭī said: 'Ibn Hibbān recorded it in *Kiṣāb al-waṣayya*.'

127. Ibn Abī al-Dunayr recorded it in *Kaṭīb al-qubūr*.

123. Ibn Abī Shaybāh in *al-Muṣannaf*.
124. Al-Saḥābī recorded it in *al-Muṣannaf* and *al-Baghdādī*.

قَالَ الْعَالِمِيُّ:

عَوْدَةُ الرُّوحِ إِلَى الْجَسَدِ فِي الْقَبْرِ قَابِلَةٌ عَلَى الصُّحُوحِ بِمَجِيْعِ النَّوْفِ. وَإِنَّمَا الْوَجَدُ فِي اسْتِزْرَارِهَا فِي الْقَبْرِ، وَهُوَ أَنَّ الْبَدَنَ يَصِيرُ حَيًّا بِهَا كَحَيَّاهُ فِي الدُّنْيَا لَوْ رَآهُ بِمَوْتِهِ، وَهِيَ حَيْثُ يَتَنَادَى اللهُ: فَإِنَّ مَلَائِكَةَ الْحَيَاةِ لِلرُّوحِ أَوْزَاعِي لَا تَحْطِي مَا رَأَى الْبَدَنَ يَصِيرُ بِهَا حَيًّا كَحَيَّاهُ فِي الدُّنْيَا بِمَا تَجُوزُهُ الْمَلَائِكَةُ، فَإِنَّ صَوْتَ يَدِ سَمْعٍ أَتَى وَقَدْ ذَكَرَهُ جَاهِلَةٌ مِنَ الْمَلَكِيَّةِ، وَيَشْهَدُ لَهُ صَلَاةُ مُوسَى فِي قَبْرِهِ فَلَا تَسْتَلِيمُ جَسَدًا حَيًّا، وَكَذَلِكَ الصَّغَفَاتُ الْمَذْكُورَاتُ فِي الْإِتْيَادِ بِلَيْلَةِ الْإِسْرَارِ كُلُّهَا صَفَاتُ لَا اجْتِسَادَ وَلَا يَلْزَمُ مِنْ كَرِيهَا حَيَاةٌ حَقِيقِيَّةٌ أَنْ تَكُونَ الْأَبْدَانُ سَمِيحًا فِي الدُّنْيَا تَنْزِلَ الْاجْتِنَابُ إِلَى الطَّعَامِ وَالشَّرَابِ وَغَيْرِ ذَلِكَ مِنْ صِفَاتِ الْاجْتِسَامِ الَّتِي تَسْلُطُهَا عَلَى تَكُونِهَا مَا تَحْتَ أَيْخَر. وَإِنَّمَا الْأَوَّلُ كَالْعِلْمِ وَالسَّمْعِ فَلَا شَكَّ أَنَّ ذَلِكَ قَابِلٌ لِمَجِيْعِ النَّوْفِ، هَذَا كَلَامُ الشَّيْخِ.

196. Salafi said:

According to the authentic opinion, it is established for all deceased individuals that the soul returns to the body in the grave. The only difference pertains to its duration in the body, and does the body become alive like it was in the world, or is it alive without the earthly-type of life and in another manner that Allah wills? In truth, life being connected to the soul is [experiential and] common sense, not theoretical and logical. And this—the body becoming alive when joined with the soul as it was in the world—is rationally conceivable. So if the Qur'an and Sunnah authenticate this, then it shall be followed, and a preponderance of scholars have mentioned as much. Another proof for this is the *salaf* of Prophet Moses in his grave. This does not suggest that his body is alive. Likewise with the qualities mentioned regarding the Prophets عليهم السلام [who were gathered] on the Night Journey (*al-isra'*)—they all refer to traits, not corporeal bodies. Nor does it necessitate a form of life that entails them possessing the same corporeal bodies that they possessed in the world, in terms of their need for food and drink and other things which bodies require that we observe. Rather, their reality is completely different. As for the deceased

من عالمي:
إدراج ابن بطيحا رحمه الله في قبره.

134. Mujahid said:
"A man's stay in the grave is made easier" by the righteousness of a child.¹²⁹

لَا يَلْزَمُ الْقَبْرُ
الْإِدْرَاجُ فَيُتَابَعُ: مُتَعَمِّدٌ وَمُعْتَمِدٌ. قَالَتِ الْمَذْهَبُ قَبِي فِي مُثَلِّ عَيْنِ التَّوَاتُرِ وَالْكَلاَفِي.
وَاللَّهُ لِرَسُولِهِ قَبْرٌ الْخَبْرُ شَيْخٌ فَكَلَّافِي وَكَثْرَاؤُهُ وَكَثْرَاؤُهُ مَا كَانَ مِنْهَا فِي الدُّنْيَا
وَيَكُونُ مِنْ أَعْلَى الدُّنْيَا. فَكُنْ كُلُّ رُوحٍ مَعَ رُوحِهَا الَّذِي هُوَ مِثْلُ عَمَلِهَا.
رُوحٌ يَتْبَعُ صَلَواتِ اللَّهِ عَلَيْهِ وَسَلَّمَ فِي الرَّفِيقِ الْأَعْلَى. قَالَ اللهُ تَعَالَى: وَمَنْ يُطِيعِ
أَوْسُوسَ مَا أَوْزَلَكَ مَعَ لَيْسَ أَنْعَمَ اللهُ عَلَيْهِمْ مِنَ الْبَشَرِ وَالْمَلَائِكَةِ وَالْأَنْبِيَاءِ
(الطَّائِفِينَ وَحُشْنَ أَرْزَاقِكَ رِيقًا. وَهَذِهِ الْبَيْتُ قَابِلَةٌ فِي الدُّنْيَا وَفِي ذُرِّ الْبَرَزِجِ وَفِي
نَارِهَا وَالرُّوحُ مَعَ مَنْ أَحَبَّ فِي الدُّرِّ الْكَلَّافِي.

135. Ibn al-Qayyim said:

"Souls are of two categories: blessed or punished. As for the punished soul it is too pre-occupied [with punishment] to visit and meet other souls (as for the free, unrestrained, blessed soul, it meets and visits other souls and it remembers what it used to do in the world and the people it met). Thus, every soul will be with souls that are similar to itself. The soul of our Prophet Muhammad عليه السلام is with the Loftiest Companion, Allah عليه السلام said: «Those will be with the ones upon whom Allah has bestowed favor in prophets, the steadfast affirmers of truth, the martyrs and the righteous. And these are those as companions.» This companionship is established in the world, in life in the grave (*barzakh*), and on the Day of Judgment, and the hadith 'A person will be with the one he loves' applies to all three stages.¹³⁰

128. In *Shari' al-islam*, the same narration states: "A man is given the good reward of piety of his children in his grave."

129. Al-Suyuti mentions that Ibn Abi al-Dunya relates this in a *Kutub al-Ruh* (23).

130. *Kutub al-Ruh* (23).

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possessing knowledge and the ability to hear, then without question, his is established for all deceased individuals; these are the words of Imam al-Subkī رحمه الله¹³¹

قَالَ الْبَاقِي:
تَنْبِأُ أَهْلَ الشَّيْءِ أَنَّ أَرْوَاحَ النَّفْسِ تَرُدُّ فِي بَعْضِ الْأَوْقَاتِ مِنْ عِلِّيِّينَ أَوْ مِنْ سَجِيَّةٍ
إِلَى أَعْيَادِهِمْ فِي تَحْوِيلِهِمْ عِنْدَ إِرَادَةِ اللَّهِ تَعَالَى. وَخُصُّوا صَاحِبَةَ الْجَنَّةِ وَجِبْرِائِيلَ
وَيَعْقُوبُ بْنُ رَيْحَمٍ أَهْلَ التَّيِّمِ وَتُغَلِّبُ أَهْلَ الْعَذَابِ عَادَةً فِي عِلِّيِّينَ أَوْ سَجِيَّةٍ،
وَيُخَلِّدُونَ رَيْحَمَ أَهْلَ الرَّوحِ وَتُجَلِّدُونَ.

131. Yāfi' said:

"The belief of orthodox Sunni Islam (*Ahl al-Shari'a wa al-Jama'a*) is that the souls of the deceased return to their bodies in their graves at certain times from 'ilfīn (the Register of Heaven), or from sijīn (the Register of Hell), whenever Allah *ta'āla* wills. Especially on the night of *Yuma al-thayy* they sit and talk with one another, and the blessed people receive blessings and the people of punishment receive punishment, as long as they are in 'ilfīn or sijīn. And in their graves, both the soul and the body share the respective condition."¹³²

CHAPTER TWO: THE GRAVE

عِلْمُ النَّفْسِ بِرُؤُوسِهِمْ وَالْأَشْيَاءِ بِأَحْوَالِهِمْ
THE DECEASED RECOGNISE
THEIR VISITORS AND DERIVE
COMFORT FROM THEIR COMPANY

عَنْ عَائِشَةَ قَالَتْ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ رَجُلٍ يَرُودُ أَمَةً وَيُحِيلُ مَتَهَا
إِسْتَأْنَسَ بِهِ وَرَدَّ عَلَيْهِ حَقَّهُ يَقْرَأَ.

132. A'isha said:

"The Messenger of Allah ﷺ said: 'There is no person who visits the grave of his brother and sits near it except that the deceased derives comfort from him and responds to him until he leaves.'¹³³

وَعَنْ أَبِي هُرَيْرَةَ قَالَ:
إِذَا مَرَّ رَجُلٌ بِقَبْرِ يَوْمٍ قَدْ قَسَمَ عَلَيْهِ رَدَّ عَلَيْهِ السَّلَامَ.

133. Abū Hurayra said:

"When a person passes the grave of someone he knows and greets him (with *as-salamu alaikum*), the deceased returns the greetings (saying *walai-hum salam*)."¹³⁴

131. *Sharh al-sudur* (30a)

132. Al-Suyūfī mentions that it is in al-Yāfi' *Ra'ay al-mayyit*.

133. Al-Suyūfī said in *Sharh al-sudur* 'Ibn Abī al-Dunayr recorded it in *Kitāb al-majmū'.*

134. Al-Suyūfī said in *Sharh al-sudur* 'al-Bayhaqī in *al-Shu'ab.*

يُخْرِجُ ابْنَ عَبْدِ اللَّهِ فِي الْإِسْتِغْثَارِ وَالْتِمْنِينِ:

فِي زَوَارَةِ بَنِي أَوْفَى: مَنْ كَانَ يَمُوتُ وَجِبَةً فِي الدُّنْيَا.

140. Ibn 'Abd al-Barr رحمه الله recorded the following in his book *'Ishāh al-alamih*: Zarrah b. 'Awfā رحمه الله said: "Whoever the deceased knew and loved in the world [he will continue to know him in the *barzakh*]."¹³⁹

وَمَنْ تَعَمَّدَ بِنِ رَاسِحٍ قَالَ:

يَنْتَحِلُ أَنْ يَمُوتَ بِمَلَكُوتٍ يُرْزَأُ رَحِمَهُ يَوْمَ الْجُمُعَةِ وَنَوْمًا قَبْلَهُ. وَنَوْمًا بَعْدَهُ.

141. Muhammad b. W'isā' رحمه الله said:

"It has reached me that the deceased recognize their visitors on the day of *Jum'ah*, the day before it, and the day after it."¹⁴⁰ Note: This report of the next ostensibly suggests the cognizance of the deceased is restricted, but this is clarified by Ibn al-Qayyim in report #144.

وَمَنْ فَضَحَكَ قَالَ:

مَنْ رَأَى قَوْمَ يَوْمَ النَّبِيِّ قَبْلَ طُلُوعِ الشَّمْسِ عَلِيمٌ الْيَتِّ. يَقِيلُ كَيْ: وَكَيْفَ ذَلِكَ؟

قَالَ: لَكِنَّ يَوْمَ الْجُمُعَةِ.

142. Dalhāk رحمه الله said:

"Whoever visits a grave on Saturday before the sun rises, the deceased knows it." He was asked: "How is that?" He replied: "Due to the high rank of the day of *Jum'ah*."¹⁴¹

قَالَ ابْنُ عَبَّاسٍ:

فَلَا رَيْبَ أَنَّ اللَّهَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ أَحَدٍ يَمُوتُ بِمَنْ أَحَبَّهُ الْمُؤْمِنُ كَانَ يَمُوتُ فِي النَّارِ، فَيَسْلَمُ عَلَيْهِ إِلَّا عَزَّةٌ وَرَدَّ عَلَيْهِ السَّلَامَ.

143. Ibn 'Abbas رحمه الله said:

"The Messenger of Allah ﷺ said: 'No one passes by the grave of his believing brother that he *has* in the world and greets him except the deceased recognizes him and returns his greetings.'"¹⁴²

وَعَنْ أَبِي هُرَيْرَةَ تَزَوُّرًا:

مَا مِنْ عَبْدٍ يَمُوتُ عَلَى رَجُلٍ يَمُوتُ فِي الدُّنْيَا، فَيَسْلَمُ عَلَيْهِ، إِلَّا عَزَّةٌ وَرَدَّ عَلَيْهِ السَّلَامَ. وَفِي الْأَرْبَعِينَ الطَّلَائِيَّةِ:

رُوِيَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: آتَى مَا يَكُونُ الْيَتِّ فِي قَبْرِهَ إِذَا زَارَهُ مِنْ مَنْ كَانَ لِحَبِطٍ فِي قَارِ الدُّنْيَا.

144. Abu Hurayra رحمه الله relates in *mafi'* form:

"There is no servant who passes by [the grave of] someone he knew in the world and greets him except the deceased will recognize him and return his greeting."¹⁴³

It is recorded in the Forty Hadith collection of al-Tā'yāh:

That it is narrated that the Prophet ﷺ said: "The deceased derives comfort in his grave when someone who loved him in the world visits his grave."

قَالَ ابْنُ الْقَيِّمِ:

الْأَحَادِيثُ وَالْأَقْوَامُ تَدُلُّ عَلَى أَنَّ الزَّوَارَ حَتَّى جَاءَهُ عَلَيْهِ بِهَ الْيَتِّ وَسَمِعَ سَلَامَهُ، وَأَبَى بِهِ وَرَدَّ عَلَيْهِ، وَهَذَا عَامٌّ فِي حَقِّ الشُّهَدَاءِ وَغَيْرِهِمْ، لَوْ أَنَّهُ لَا يَمُوتُ.

قَالَ: وَكَمْ أَصْحَابٌ مِنْ أَكْبَرِ الصَّحَابَةِ الدَّالُّ عَلَى التَّوَقُّفِ.

قَالَ: قَدْ شَرَعَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَحِبِّهِ أَنْ يَسْلَمُوا عَلَى أَهْلِ الْقُبُورِ سَلَامًا مِنْ حُجَّاتِهِمْ أَنَّهُ يَمُوتُ تَزَوُّرًا وَسَمِعَ وَتَقَبَّلَ.

¹³⁹ Ibn Rajab said 'Ibn 'Abd al-Barr recorded it. 'Abd al-Haq al-Ashbah said: 'The chain of narration is authentic. And it indicates that all of the narrators are trustworthy, and it is so. Except that it is uncommon (gharib) or rather discredited (munkar)' - see *Ahwal al-qader* (113).

¹⁴⁰ Al-Suyuti attributes it to al-Khatib and Ibn 'Asqar in his *Tarikh* and Ibn 'Asqar in al-Faḥ al-Kabir (6/117). Ibn Rajab said, 'Abd al-Rahmān b. Zayd has some weakness (*Ahwal al-qader* 113).

¹³⁵ Sharh al-jadid
¹³⁶ Ibn 'Abd al-Duwayn in *Kashf al-qabir*, and al-Bayhaqi in *Shi'ah al-riḥān*
¹³⁷ Al-Suyuti said in *Sharh al-jadid*, 'Ibn 'Abd al-Dunayr recorded it in *Kashf al-qabir*

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Ibn al-Qayyim رحمہ اللہ said:

"A comprehensive analysis of the corpus of the *ahādith* and corroborative reports prove that the one visiting the grave is indeed recognized by the deceased, the deceased *does* hear his greeting, derives comfort from it, and returns his greeting. This is common knowledge regarding the martyr and other people because this is not restricted to a given time."

He goes on to say: "That is more correct than the report of al-Dahak رحمہ اللہ (i.e. report #142) which indicates to this being restricted to a specific time."

He concludes saying: "The Messenger of Allah ﷺ legislated that his *Ummah* greet the occupants of the graves with an identical greeting to the one given to those who hear and are mindful [i.e. the living]."¹⁴⁰

CHAPTER THREE: RESTING PLACES

140. The supplication (*du'a*) when entering the cemetery is *Assalamu alaykum ahl al-diyar min al-mu'minin wa'l-Mu'minat. Wa inni, in sha Allah, bikum laqiyun. As al Allah lahu wa lihu al-akhirah* (Peace be upon you, O People of the graves among the believers and Muslimah. We will, God-willing, join you. I ask Allah to grant us and you well-being) [1]

وَعَنِ ابْنِ عَبَّاسٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الشُّهَدَاءُ عَلَى بَارِي تَبَرُّ الْبَنَةِ فِي بَيْتِ خَصْرَتِهِ
يُخْرِجُ إِلَيْهِمْ رِزْقَهُمْ مِنَ الْبَنَةِ بِكَرَّةٍ وَغَنِيَّةٍ.

THE RESTING PLACE OF THE SOULS

وَعَنِ أَبِي بِنِ كَعْبٍ قَالَ:

الشُّهَدَاءُ فِي جَنَابٍ فِي بَنَاضٍ الْبَنَةِ يَبْسُطُ إِلَيْهِمْ تَوْرَةً وَخُرُوشَ خَيْمَتَيْنِ يَمْنَانٍ وَبَارِ
اخْتِاجُوا إِلَى شَيْءٍ عَقَرَهُ أَحَدُهُمَا صَاحِبُهُ فَيَأْكُلُونَ فَيَجِدُونَ فِيهِ طَعْمَ كُلِّ شَيْءٍ فِي الْبَنَةِ.

43. Ubay b. Ka'b said:

"The martyrs are in domes in the Gardens of Paradise. Cows and fish come to them and the animals squabble with each other [over which one will get the honour of being eaten by the inhabitant of Paradise]. So if the inhabitants of the Garden desire anything to eat, one of the two animals sacrifices the other animal and the inhabitants eat. They will find every kind of food in Paradise."¹⁴³

وَعَنِ أَنَسٍ أَنَّ حَذْرَةَ لَأُفِيلَ، قَالَتْ أُمُّهُ:

يَا رَسُولَ اللَّهِ، قَدْ عَلِمْتُ شَرَّةَ حَذْرَةَ، فَإِنِ يَكُنْ فِي بَنَتِي أَصِيبُ، وَإِنِ يَكُنْ فِي غَيْرِ
ذَلِكَ تَوَيَّعَا أَصْغَرُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا عَشَاتٌ كَثِيرَةٌ وَبَرَاءَةٌ

فِي الْبَرَاءَةِ قُذُوسٍ الْأَطْلَى.

Da'ud in the section on *shahid* in the chapter on the virtues of martyrs (252), and al-Hāshim recorded it (259) and he authenticated it according to the criterion of Muslim, and al-Dhahabī concurred.

143. Al-Jam' al-jaghir (4956) and it was attributed with soundness. Al-Munawwir said that al-Hāshim said "it is according to the criteria of Muslim and al-Dhahabī approved of it. Al-Tayshamī said the narrators of Ahmad are trustworthy."

144. Al-Suyuti said in *Sharh al-jaghir* "Hammad b. al-Yazari recorded it in *Kamil al-awwal*, and Ibn Abi Shaybah in *al-Musawwir*."

بِابْنِ عَبَّاسٍ قَالَ:

لَا زَوْلَ لِلَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرْوَاحُ الشُّهَدَاءِ فِي حَوَاصِلِ طَيْرٍ خُفِرَ قَتْرُهُ
رَبِّكَ جَنَّتْ خَامَتْ. ثُمَّ تَلَوِي إِلَى قَتَائِلٍ قَتَتْ الْقَرْيَ.

143. Ibn Mas'ud said:

"The Messenger of Allah said: 'The souls of martyrs are placed in the bodies of green birds that roam about freely in Paradise wherever they please. They take refuge in lanterns under the Throne of Allah.'"

وَرَأَى ابْنُ عَبَّاسٍ:

لَا إِلَهَ إِلَّا اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا أُصِيبُ أَصْحَابَكُمْ بِأَعْيُنِي جَعَلَ اللَّهُ أَرْوَاحَهُمْ
بِحَوَاصِلِ طَيْرٍ خُفِرَ قَتْرُهُ أَهْبَازَ الْبَنَةِ، وَتَأْكُلُ مِنْ ثَمَرِهِ، وَتَلَوِي إِلَى قَتَائِلٍ مِنْ
قَبْلِ مَلَأَنِي فِي طَلِّ الْقَرْيَ.

146. Ibn Abbas relates:

That the Prophet said: "When one of your friends die, Allah places their soul in the bodies of green birds that fly back and forth to the rivers of Paradise, and from their fruits, and perch upon lanterns of gold suspended in the shade of the Throne."

141. *Sahih Muslim* (1887-1913) and in *al-Faith al-akbar* 1/299 there is an addition attributed to al-Tirmidhi.

142. *Jam' al-jawami'* (17657) it states that Ahmad recorded it (2188 & 339), and *Sahih*

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449. Anas ؓ relates that when Hārithah ؓ was killed, his mother said: "O Messenger of Allah ﷺ, you know the outcome of Hārithah. If he is in Paradise, I will be patient, and if he is in another state, what should I do?" The Messenger of Allah ﷺ said: "There are numerous Gardens in Paradise and he is in the uppermost level of Paradise (*Jannah al-'Ilīyah*)."

وَبَيْنَ كَتَبِ بْنِ عَلَاتٍ:
أَرْبَعِينَ اللَّهُ صَلَّ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّمَا تَسْمَعُ الْوَرَمَ حَلَاوِي يَحْتَلِقُ فِي شَجَرٍ
يَكُنْ عَلَى مَوْجِعَةِ اللَّهِ إِلَى جَسَدِهِ يَوْمَ يَنْتَهِي.

150 Ka'b b. Malik 馮 relates
That the Messenger of Allah ﷺ said: "The soul of the believer flies and its in the
trees of Paradise until Allah returns it to its body on the Day He will resurrect it." 馮

رَبِّهِ أَفْهَمَ:

يَا أَيُّهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَكُونُ يَأْتِيهِمْ طَائِفَةٌ يَتَلَوُّ بِالْحَمْدِ، حَتَّى إِذَا

لَكَ قَوْمٌ الْيَائِسَةُ، وَخَلَّتْ كُلُّ نَفْسٍ فِي جَسَدِهَا.

131. *Umm Hani* (r) relates:
That she asked the Messenger of Allah (ﷺ) about the deceased visiting each other when we die, and our doing good to each other. The Messenger of Allah (ﷺ) said: "The soul will be in the most blessed binds in the tree of Paradise until the Day of Judgment begins, then every soul will enter its body."¹⁰

145 *Sathia de-Bachchan* in the chapter on the virtue of those who participated in Book 4 (96).

146. *Mawāḍiʿ* in the Section on Funerals, in the chapter on the souls of believers and Majāh in the Section on al-Zuhūd, in the chapter on mentioning the grave and description (1471), and Ibn Hibbān (734) pg. 187. Al-Hafīẓ Ibn Kathīr described this tradition by saying: An authentic chain of narration.

147 This Ri'ālah said Imam Ahmad recorded it and al-Hāfiz Ibn Hajar added in al-Ishābah that it is ascribed to Abu Bakr b. Abi Shaybah

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وَصَلَّى أُمُّ بَيْسَرٍ بِنَ الْإِبْرَاهِ:
أَتَمَّا قَالَتْ إِرْسُولِ إِيهِ صَلَّ اللهُ عَلَيْهِ وَسَلَّم: كَيْفَ يَخْدَرُ الْوَرَقُ؟ قَالَ: تَرْتَدُّ
يَدَاكَ، الْفُكْسُ الْعَالِيَةُ (فِي) طَيْرٍ خَفِيفٍ فِي بَلْعَةٍ وَإِنْ كَانَ الطَّيْرُ يَخْدَرُ قَوْفًا فِي دَوْلَابٍ
الْمَشْكُورِ فَأَوَّاهَتْ يَخْدَرُ قَوْفًا.

152 Umar b. al-Barī relates that, the Messenger of Allāh ﷺ, "How will the deceased socialize with each other?" He ﷺ said, "Conjured you! Pure souls will be in green birds with each other." So just as birds socialize with each other in the tree-tops so do the souls. "as in Paradise."

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ قَالَ:
لَمَّا حَضَرْتُ كَعْبًا الرَّافِقِيَّ، أَتَيْتُهُ أَمْ يُبَشِّرُ بِنَبِيِّ الْإِسْلَامِ، فَقَالَ قَدْ: يُبَشِّرُكَ اللَّهُ بِمَا أَنْتَ فِيهِ. فَمَنْ أُنْشِرَ
لَيْسَتْ فَلَانًا، فَأَثَرِيَّةٌ مِثْلِي الْعَلَامُ. فَقَالَ قَدْ: أَمَّا سَمِعْتَ زَمْرًا لَلَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ نَسَمَةَ
بَيْنَ ذَلِكَ فَقَالَتْ: أَمَّا سَمِعْتَ زَمْرًا لَلَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ نَسَمَةَ
الْمُؤْمِنِينَ تَسْتَرِحُّ فِي الْجَنَّةِ حَيْثُ شَاءَتْ وَتَسْمَعُ الْكَاغِبُ فِي سَجِيَّتٍ مَشْهُورَةٍ. قَالَ بَلَى.
قَالَتْ: هُوَ ذَلِكَ.

153 Abd al-Rahmān b. Ka'b b. Malik ⁴⁶ said, "When death was approaching Ka'b, Umm Bishar bint al-Barā' ⁴⁷ came to him and said: 'O Abū Abd al-Rahmān, if you meet so-and-so, then convey my greetings to him.' He said to her, 'May Allah forgive you, O Umm Bishar, we will be too pre-occupied for that.' So she said, 'Have you not heard the Messenger of Allah ⁴⁸ saying, 'The soul of the believer flies in Paradise wherever it will.' And the soul of the disbeliever is shackled in the Confines of Hell (sijm)'. He replied: 'Of course.' She added, 'So without doubt, it will be like that.' ¹⁷⁰²

144. Ibn Rajab said in *Al-haṣṣ al-faṣṣ* (10): "Ibn Abi al-Dunayya recorded it."

148. *Shah of Samir* has the name of the narrator as Hamza b. Malik b. Huzam.
149. *Al-Sayyid* said, 'The Majah al-Ishraq recorded it, and al-Bayhaqi in *Shawab al-imam*
with a sound chain of narration.'

قال:

رب رسول غفور بن الحبيب قال:
 في ربيع غفور بن الحبيب قال:
 في ربيع غفور بن الحبيب قال:
 في ربيع غفور بن الحبيب قال:

في ربيع غفور بن الحبيب قال:

In the letters of 'Amr b. al-Habib it is said:

I asked the Prophet ﷺ about the souls of the believers and he said "They are in the bodies of green birds flying in Paradise wherever they will" "O Messenger of Allah ﷺ, how about the souls of the disbelievers?" He replied: "They are detained in the Confiners of Hell (arjaf)." " "

في ربيع غفور بن الحبيب قال:

في ربيع غفور بن الحبيب قال:
 في ربيع غفور بن الحبيب قال:
 في ربيع غفور بن الحبيب قال:
 في ربيع غفور بن الحبيب قال:

134. Sa'id b. al-Musayyib relates:

That Salma' al-Parisi met and one of them said to the other: "If you meet your Lord before I do, then inform me about what you encounter?" Then he asked: "But do the living meet the dead?" He said, "Yes. As for the believers, their souls are in Paradise; they go wherever they wish."¹³⁴

في ربيع غفور بن الحبيب قال:

في ربيع غفور بن الحبيب قال:
 في ربيع غفور بن الحبيب قال:
 في ربيع غفور بن الحبيب قال:

¹³¹ Al-Suyuti said: 'al-Tabarani recorded it in the *musnad* of 'Amr b. al-Habib.
¹³² Al-Suyuti said: 'al-Bayhaqi recorded it in *Shu'ab al-iman*, and Ibn Abi al-Dunayr the *Book of Dreams*.

Abdullah b. 'Amr said

the souls of the believers are like starlings (small birds), they eat from the faint of Paradise. Ibn Mandah recorded it in *ma'rif* form.¹³⁵

وعن كعب قال:

جاءه المأوى بها طير خضر توقي فيها أرواح المؤمنين الشهداء تنسج في البك
 وأرواح آل يزعمون في أجواف طير سود وكل النار تغدو وتروح. وأرواح الكفار
 المؤمنين في عصاير في الجنة.

وقد كذب قال.

level in Paradise, contains green birds in which the souls of married believers rise into " and fly around in Paradise. The souls of the followers of Pharaoh are in the stomachs of black birds and upon fire going back and forth. And the believing children are in sparrows in Paradise."¹³⁷

وعن مذيّل قال:

إن أرواح آل يزعمون في أجواف طير سود تروح وتغدو على النار. وأرواح الشهداء
 في أجواف طير خضر، وأرواح المنافقين لم يملأوا الجلم في عصاير من فضائل
 الجنة تروح وتنسج

137. Hudhayl said:¹³⁶

"The souls of the followers of Pharaoh are in the stomachs of black birds going back and forth in the Hellfire. The souls of the martyrs are in green birds, and the children of Muslims who have [died but] not attained puberty are in sparrows from the sparrows of Paradise, frolicking to and fro."

¹³⁵ Al-Suyuti said: al-Bayhaqi recorded it in *Shu'ab al-iman*, and Ibn Abi al-Dunayr in the *Book of Dreams*. Ibn Rajab mentioned it in *Al-mawdu'at* (134).
¹³⁶ Instead of the word "tree" (*shajra*), Shahr al-udhri mentions the word "green" (*hara*). Hence, the meaning would be "The souls of married believers inhabit green birds that graze in *Janat al-Maw'ad* and fly around Paradise."
¹³⁷ Ibn Abi Shaybah recorded it in *al-Musayyib*, and al-Bayhaqi in *Shu'ab al-iman* via Ibn Abi al-Dunayr. Ibn Rajab mentioned it in *Al-mawdu'at* (134).
¹³⁸ In *Shu'ab al-iman*, the name of the narrator is Hudhayl.
¹³⁹ Al-Suyuti said *Shahr al-udhri* (134).
¹⁴⁰ Ahmad b. al-Yusuf recorded it in *al-Zuhd*.

وقال:

رس في غيرو قال:
أرواح المؤمنين في صدر طير يحيى في ظل التوتى وأرواح الكافرين في الأرض العافية.

158. Ibn 'Amr said:

"The souls of the believer adopt the forms of white birds under the shade of the Throne, while the disbelievers are in the seventh level of earth."

رس يا سبيلى الخوري رضى الله عنه:

رس يا سبيلى الخوري رضى الله عنه: أريت بالبرج الذي تخرج عليه أرواح نبي
نبي الله صلى الله عليه وسلم قال: أريت بالبرج الذي تراه القيث حين ينشئ بصره إلى
السماء فلم ير إلا طيور أحسن من البرج الذي تراه القيث حين ينشئ بصره إلى
السماء بأن ذلك عجيبة. فسمعت أبا وجيزيل فاستفتت باب العباء فإذا أنا بأدم
يخرج عليه أرواح ذنبيه المؤمنين يقول: روح طيبة ونفس طيبة. يجعلها في
نفس عليه أرواح ذنبيه المؤمنين يقول: روح طيبة ونفس طيبة. يجعلها في
نفس عليه أرواح ذنبيه المؤمنين يقول: روح طيبة ونفس طيبة. يجعلها في

يتركها في سجنين.

159. Abu Sa'id al-Khudri relates that:

The Prophet said: "I travelled the Ascension Route that the souls of the dead of Adam will travel through [at death]. Creation will not experience joining more beautiful than the Ascension that the deceased will experience when his eyes will turn to the sky [at the time of death], and that will be amazing for him. I ascended with Angel Jibril and the door of the heaven was opened for me and behold I saw Adam and the souls of his believing offspring were being shown to him, and he said about one of them: 'O good soul and good person! Place him in the Heaven Register (al-Hayāt)'. Then, the souls of his disbeliever offspring were shown to him and he said: 'O foul soul and foul person! Place him in the Confiner of Hell (al-Jann)'"

158. In Ibn al-Mubarak's al-Zuhd and Sharih al-sudur the narrator is Umar Abu, the Qat intentions that there are seven levels of heaven and earth in this word (It is Allah who created seven heavens and of the earth, the like of them.) (Tadq 55-57)

159. Al-Jami al-Saghir (2198) and the chain of narration contains Muhammad b. Salih about whom al-Bukhari said "There is discussion about him, as well as Hisham b. Muqbil. Al-Dibabi said 'He is discarded, and Abu Sahl (Hisham b. Muqbil) also discarded. Al-Suyuti said in Sharih al-sudur that Abu Nu'aym recorded it with a weak chain of narration (235) and it is recorded in al-Jami al-kabir (1/224) starting: 'al-Dajani cited on the authority of Abu Hurayra'."

وعن أبي هريرة قال:

قال رسول الله صلى الله عليه وسلم: إن أرواح المؤمنين في السماء العافية ينزلون إلى منازلهم في الجنة.

Abu Hurayra relates that:

The Messenger of Allah said, "The souls of the believers are in the seventh level of heaven, grazing upon their abodes in Paradise."

وعن وهب بن منبه قال:

إن لله في السماء العافية دارا يقال لها البقيعة تجتمع فيها أرواح المؤمنين. فإذا مات من أهل الدنيا أحد، نزلت الأرواح ينالونه عن أخبار الدنيا كما ينال القاتل عن أهله إذا قدم عليهم.

Waḥb b. Munabbih said:

"To Allah belongs a special abode in the seventh heaven named al-Baqi'a wherein the souls of the believers gather. So when one of the people of the world dies, souls receive him and ask him about the news of the world the same way a family asks and seeks news from their family member who has been absent from them when he reunites with them."

وعن ابن عمر:

أنه عوى أشاء بانيها عبد الله بن الزبير وجنته معلومة. فقال: لا تحزن، بل الأرواح عند الله في السماء فإذا عليه الجنة.

162. Ibn 'Umar said:

"He consoled his sister, Asmā', about her son 'Abdullah b. al-Zubayr while his corpse was undergoing rigor mortis and becoming stiff, becoming stiff, saying 'Grieve not because in the sight of Allah, souls are in the heavens and these are merely corpses.'"

160. Abu Nu'aym recorded it in al-Hilya under the entry of Waḥb b. Munabbih (4/3).

161. Al-Suyuti said in Sharih al-sudur (2/35): 'Sa'id b. Mansur recorded it in his Sunan.

162. Al-Mahwazi records it in al-Jami al-kabir (2/35).

عَنْ عَبْدِ الْعَلِيِّ قَالَ:

163. 'Abdullah b. al-Zubayr relates, that 'Abbas b. 'Abd al-Muttalib said: "The souls of the believers are raised up to Jibril and it is said to him, 'You are the guardian of this soul until the Day of Judgment.'"¹⁰³

والله اعلم بالصواب

[illegible]

164. Muḡīrah b. Abī al-Raḥmān  raḍ:

"Salīmān al-Fārisī & met 'Abdullāh b. Salām & and said to him: 'If you die before me, then inform me about what you encounter, and if I die before you, I will inform you.' 'Abdullāh & asked: 'How will you do so if you have already died?' He replied: 'When the soul leaves the body, it goes between the heavens and the earth until it returns to its body.'"

وَمِنْ أَهْلِ عِلْمٍ

[illegible]

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16). Then "Abbas he explicated the words of *Ezekiel* [in chapter 37] saying that those that die not (*He takes*) it is Allah that takes their souls (of men) at death, and those that die not (*He takes*) it is Allah that takes their souls (of men). He has passed the decree of death. He keeps back during their sleep those on whom He sends (to their bodies) for a term appointed.) From returning to life, but the rest He sends (to their bodies) for a term appointed) as follows; there is an outstretched bridge between the east and the west, and between the heavens and the earth. The souls of the deceased are connected to the souls of the living [by it]. Then they are given permission to live and go back to their respective bodies to complete its portion of the worldly provision. Thus, the souls of the deceased are held back and the living are sent forth."¹⁰⁴

وفي الغزو فوس ولم يميزه ولله من حديث أبي الدرداء
الحيث، إذا مات، يدور به حول داره شهرا وتحول قبره سنة. ثم يرجع إلى النبي
الذي قلعي فيه أرواح الأحياء والأموات.

In the book al-Firdaus⁶³—although the author's son did not provide a chain of narrators—is the *ḥadīth* of Abū al-Dardā *ṣ* which states:

"When a person dies, he is kept around this abode for a month, and around his grave for a year. Then he will be taken to the place where the souls of the living and the dead meet." ¹⁶⁴

وَعَنْ سَعِيدِ بْنِ الْأَسْبَغِ عَنْ سَالَمَةَ الْقَارِسِيِّ قَالَ:

أرواح المؤمنين في بروج من الأرض تذهب حيث شاءت، وأنفس الكافرين في سجين.

"The souls of the believers are in the intermediary realm (*barzakh*) in the earth; they go where they please. And the souls of the disbelievers are in the Confiners of Hell (*sijjin*)."¹⁶⁷

164. Al-Suyuti said in *Sharh al-ma'ār* (160): 'Inbaw na'ad fī l-ḥaḍra'.

166. Al-Dawlati's book *Muḥammad al-firdaws*.

160 The author has been identified as Johannes de Barchin.

²² *see Sharaf al-jauhar* (236).

163. Al-Sayyid said in *Shu'at al-qasbi* (250), 'Sa'ad b. Mansur recorded it in his *Saḥih*.¹⁶⁴ Ibn Jarir al-Tabari records it in *Kutub al-akbar* - see *Aḥad al-qasbi* (156).

وقال ابن القيم:
والله عز وجل أراد في أرض بين الدنيا والآخرة.
البرزخ هو المحاذي بين الشيئين وكأنه أراد في أرض بين الدنيا والآخرة.
167. Ibn al-Qayyim رحمه الله said:
"The intermediary realm (*barzakh*) refers to a barrier between two things. And it is as if what Salman رضي الله عنه meant by 'in the earth' is 'between the world (*dunya*) and the hereafter (*akhirah*).'"

وعن مالك بن أنس قال:
إن أرواح المؤمنين تروح في مكان حيث شاءت.

168. [Imam] Malik b. Anas رحمه الله said:
"It has reached me that the souls of the believers are set free (i.e. unrestrained); they go where they please."¹⁶⁷

وعن عبد الله بن عمرو قال:
أرواح الكفار تجتمع ببرزخ الموت - وسنذكر بعض بركات - وأرواح المؤمنين تجتمع بالجنة.

169. 'Abdullah b. 'Ammar رحمه الله said:
"The souls of the disbelievers gather in *Barzakh*—a swamp (or well) in Hadrarnawr, Yemen—and the souls of believers gather in *Jahiyah*."¹⁶⁸

وعن حمزة بن زهير قال:
الجنة هي أيتها كل روح طيبة.

170. Urwah b. Ruwaym رحمه الله said:
"*Jahiyah*; every pure soul goes to it."¹⁶⁹

وعن علي بن أبي طالب رضي الله تعالى عنه قال:
أرواح المؤمنين في بئر زمزم، وأرواح الكافرين في واد يقال له بزموث.
168. In *Sharh al-jawab* (236) 'Ibn Abi al-Dunya records it'.
169. Al-Suyuti said: 'this report is recorded by al-Mawazi and Ibn Mandub in *al-Mawadid*. See *Sharh al-jawab* (236) and Ibn al-Qayyim's *al-Ruh* (141) as well as Ibn Asakir. See *Sharh al-jawab* (236) and Ibn al-Qayyim's *al-Ruh* (141).
170. Al-Suyuti said in *Sharh al-jawab* (237): 'Ibn 'Asakir recorded it'.

171. Abū Ḥ. Abū Ḥ. رحمه الله said:
"The souls of the believers gather in the well of Zam Zam and the souls of the disbelievers gather in a valley called *Barzakh*."¹⁷⁰

وعن عبد الله بن عمرو قال:
أرواح المؤمنين تجتمع بأرجاء، وأرواح الكافرين تجتمع بظلمة من حفر موت.

172. 'Abdullah b. 'Ammar رحمه الله said:
"The souls of the believers gather in a place called *Ara* and the souls of the polytheists gather in a place called *Zafir* in Hadrarnawr."¹⁷¹

وعن زهير بن ميمية قال:
إن أرواح المؤمنين إذا قبضت تروح إلى ملك يقال له ريتيل. وهو حارس أرواح المؤمنين.

173. Zuhayr b. Munabbih رحمه الله said:
"When the souls of the believers are taken, they are raised to an angel called *Rutayl*. He is the keeper of the souls of the believers."¹⁷²

وعن أنان بن قنبل عن رجل من أهل الكتاب قال:
الملك الذي على أرواح الكفار يقال له ذوزجة.

174. 'Aban b. Tha'lab رحمه الله relates that a man from the authority of a man from the People of the Book said
"The angel in charge of the souls of the disbelievers is called *Dizjah*."¹⁷³

171. Al-Suyuti said 'Ibn Abi al-Dunya recorded it' and Abu Bakr al-Majlū is well known to be among his camp. See Ibn al-Qayyim's *al-Ruh* (143).
172. Al-Suyuti said in *Sharh al-jawab* (237) 'Al-Majlū recorded it in his *Mawadid*, and Ibn Mandub'.
173. Al-Suyuti said in *Sharh al-jawab*: 'Ibn Abi al-Dunya has recorded it'.
174. Al-Suyuti said in *Sharh al-jawab* (238): 'he is called *Dizjah* and he said Ibn Abi al-Dunya recorded it'.

في قبره وهذا غلط عظم.

وفي كتاب قال:
يخرج من قبره من نور بين النهر الأعلى والنهر الأسفل وقد أُرث ذواب
النهر على قبره من نور بين النهرين. وتخرج من قبره الأرواح بكرة وعصية.
الأرض أن تنبعث له وتطبخ. وتخرج من قبره الأرواح بكرة وعصية.

173. Ka b said:
"Al-Khidr, the Pious Servant, is upon a pulpit (*mihbar*) of light between
the highest sea and the lowest sea and he has commanded the Beast of the
Earth to listen to him and obey him. And souls are shown to him in the
mornings and the evenings."¹⁷³

هذا يخرج من قبره من نور بين النهرين والأثر في قبر الأرواح. وقد أخذت
قوله الخليل في مصحح الاختلاف هذه الآثار
This concludes a collection of *ahādīth* and reports (*ahwā*) we came across
about the resting place of the souls. The statements of scholars (*ulama*)
differ about it commensurate to the differences between the reports [which
are negligible], and they are as follows.

قال ابن القيم:
والنبي لا يخرج من قبره من نور بين النهرين والأثر في قبر الأرواح. وقد أخذت
قوله الخليل في مصحح الاختلاف هذه الآثار
قال رعل كل تقرير للروح بالذين اتصال بحيث يصح أن مخاطب وتسلم
عنها ويخرج عليها متفهما وغير ذلك بما رزق. وإن للروح شأنا آخر تكبر
في الروح الأعلى ربي متفهما بالذين إذا سلم الأنس على صاحبه رة عليه السلام
ومن تكبر مكانه. وإيا باقي القاطن هنا من جنس القلوب على السامد، فينبغي
الأرواح من حيث ما ينبغي من الأجسام التي إذا بلغت مكانا لم يمكن أن تكون

وقد رأى النبي صل الله عليه وسلم ليلة الإسراء موسى نبياً في قبره، وقال
في السماء السابعة. والروح هناك كانت في مجال القبر. وقد اتصال بالذين جنة
يصل في قبره من نور بين النهرين. قال روح نزل عليه وهو في الروح الأعلى، ولا يخرج
من الأرضين وإن شاء الأرواح غير شأن الأبدان. وقد مثل ذلك بعضهم بالنبي
في السماء وسماها في أرض. وقد قال صل الله عليه وسلم: من صل على ميت
قبري سمعته، ومن صل على ناسي بلغته.

هذا مع القطع بأن روحه في عشرين مع أرواح الأنبياء وهو الروح الأعلى، أو
في خارج بين السماء والأرض، أو سمعته. وقد اتصال بالذين حيث يترك وتسمع
وتصل ويقرأ. وإيا يستغرب هذا لكون السامد الذي في ليس فيه ما يشاءه الله.
وأمر الأرواح والبرخ على نطق غير المألوف في الدنيا إلى أن قال: والقبول
ليس بالأرواح سجدتها وتبعتها مستغرة واجبة، وكلها على اختلاف عليها وسائر
مقارنها، كما اتصال بأجسادها في قبرها يحصل كما من النسيم أو القلوب النسيم
ما كتيب.

176. Ibn al-Qayyim said:
"For all intents and purposes, there is no disagreement on the issue that
souls are 'absent' from their resting places in the *barzakh* in the greatest
way. And there is no contradiction between these proofs, because each
proof has been transmitted about various categories of people according
to their [spiritual] ranks."¹⁷⁶
He continues by saying, "And for every rank of people, the soul has a
connection with the body that allows it to be addressed and receive greetings,
to be shown its seat [in *jannah* or *jahannam*], and many other points have
been transmitted. Because the soul is an absolutely unique entity that can

¹⁷³ Al-Suyūṭī said in *Sharḥ al-Jawābir*: "أول: أرواحاً رُفعت من جسد من مات من غير أن يكون
via Khalid b. Ma'dan."

¹⁷⁶ Ibn al-Qayyim's al-Rūḥ

be in the Highest Heights while simultaneously be connected to the body such that when a Muslim greets his [deceased] companion, he can return the greeting even though his soul is in that far off place [in the Highest Heights]. The only reason a misunderstanding occurs here is when a like analogy is created between [the soul and the body, and between] someone that's absent and someone that's present, which asserts that the soul is connected to the body in such a way that if the body goes somewhere, then it is not possible for the soul to be in another place; and this is pure error."

"For instance, Prophet Muhammad ﷺ saw Prophet Moses on the Night Journey standing in prayer in his grave and saw him in the sixth heaven. Here, the soul was in the form of a body, and it had a connection to the body such that it can pray in the grave and return the greeting. So the soul returns to the body while it is in the Highest Heights. There is no contradiction between the two because the manner of the soul is completely different than that of the body. Some scholars have blended it to the sun situated in the sky, while its rays shine on earth. The Messenger of Allah ﷺ said: 'Whoever sends blessings upon me at my grave I hear it. And whom I send blessings upon from a distance, it is conveyed to me.'"¹⁷⁷

"Thus, in addition to the fact that the Prophet's soul is in the Heavenly Register (*Ilhyyin*) along with the souls of the Prophets, which is in the Highest Company (i.e. with Allah). Or that other souls are in a buffer zone between the heavens and the earth, or are imprisoned, and all have a connection with their bodies such that they can comprehend, hear, pray, and recite. This will only seem strange from a worldly perspective using worldly laws, because there is nothing that resembles it in the world. And the affairs of the hereafter and the life in the grave (*barzakh*) are utterly incomparable to matters of this world."¹⁷⁸

"The upshot is that souls, whether blessed or wretched, do not all have identical resting places. All of them occupy various abodes and go to their appropriate resting places. They have a connection with their bodies in their graves, either receiving blessings or an abiding punishment, as was decreed [in Allah's Foreknowledge]."

وَقَالَ الْخَلِيفَةُ ابْنُ حَبِيبٍ:

لِرُوحِ الْمَيِّتِينَ فِي عِلِّيِّينَ، وَأَرْوَاحِ الْكَافِرِينَ فِي سَجِّينَ. وَكُلُّ رُوحٍ يَسْتَعِدُّهَا

¹⁷⁷ Ibn al-Qayyim's *al-Rūh*.

الْإِنْسَانُ مَعْتَبَرٌ لَا يَنْبَغِي الْإِفْصَالُ فِي الْحَيَاةِ الدُّنْيَا. بَلْ أُنْبِئُهُ قَبْرَهُ مِنْ حَالِ الْقَبْرِ، وَإِنْ كَانَ مَوْأَنَهُ مِنْ حَالِ النَّارِ أَوْ الْجَنَّةِ.

قَالَ: وَيَهْدِي لِمَنْ يَخْلُقُ بَيْنَ مَا وَرَدَ أَنْ تَقْرُبَهَا فِي عِلِّيِّينَ أَوْ سَجِّينَ أَوْ فِي قَبْرِ رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ أَوْ فِي قَبْرِ رَجُلٍ مِنْ أَهْلِ النَّارِ.

قَالَ: رَجَعَ ذَلِكَ، فَوَيْلٌ لِمَنْ كَانَ فِي الْقَبْرِ مِنْ النَّارِ وَتَأْوِي إِلَى عِلِّيِّينَ أَوْ سَجِّينَ. وَقَالَ: قُلْ الْقَلْبُ مِنَ الْقَبْرِ إِلَى قَبْرِ رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ أَوْ سَجِّينَ. وَكُلُّ رُوحٍ تَقَرَّبَتْ إِلَى جُزْءٍ.

¹⁷⁸ Hafiz Ibn Hajar said:

"The souls of the believers are in the Heavenly Register (*Ilhyyin*) and the souls of the disbelievers are in the Confines of Hell (*Sajjin*). Every soul has a metaphysical connection to its body that is unlike its connection to it in the world. Rather, its connection resembles that of one sleeping, albeit a more intense connection than that of one sleeping."

He said: "This reconciles between what has been transmitted about its resting place being in either '*Ilhyyin*, *sajjin*', in a specific well of water, or what Ibn 'Abd al Barr has related from a multitude of scholars that they are in the enclosure of their burial plots."

He adds: "With that said, the soul is permitted to move about and to take sanctuary in its respective abode, either in the Heavenly Register or in the Confines of Hell."

He concludes saying: "When a deceased person's soul moves from grave to grave the abovementioned connection remains, and similarly, it remains if his body parts are scattered."

وَقَالَ صَاحِبُ الْإِفْصَالِ:

¹⁷⁹ Ibn al-Qayyim said *Sharh al-Sūrah al-Faṣṣah* (244): "Ibn Hajar said this in the *Faṣṣah*."

”¹⁷⁹ In the custodianship of Prophet Ibrahim ؑ [commenting on the above report].
Al-Qurtubī said [commenting on the above reports in a way that they do not contradict]:¹⁸⁰

وَذَكَرَ الشَّيْخُ:

فِي كِتَابِ اَعْلَابِ الْقَبْرِ وَنَحْوُهُ مَا ذَكَرَ حَدِيثُ ابْنِ مَسْعُودٍ فِي اَرْوَاحِ الشُّهَدَاءِ وَحَدِيثِ ابْنِ عَبَّاسٍ. ثُمَّ اُورِدَ حَدِيثُ الْبَحَارِيِّ عَنْ الْاَبْرَاءِ قَالَ: لَا تُؤْتَى اِبْرَاهِيمَ بْنِ اَبِي صَالٍ اَللّهُ عَلَيْهِ وَسَلَّمَ، قَالَ رَسُولُ اَللّهِ صَلَّيْ اَللّهُ عَلَيْهِ وَسَلَّمَ: اِنْ اُنْذِرْتُمْ فِي لَيْلَةٍ.

Al-Bayhaqī mentions similar

in his book *The Punishment in the Grave*, when he mentions the *hadith* of Ibn Mas'ūd about the souls of the martyrs and the *hadith* of Ibn Abbās. Then he brings the *hadith* of al-Bukhārī narrated by al-Barā' who said: "When the son of the Prophet Muḥammad ﷺ, Ibrahim, passed away, the Messenger of Allah ﷺ said: 'He has a wet-nurse in Paradise.'"

ثُمَّ قَالَ: يَجِيءُ رَسُولُ اَللّهِ صَلَّيْ اَللّهُ عَلَيْهِ وَسَلَّمَ عَنْ اَبِي اِبْرَاهِيمَ يَنْهَى بَرَضِيءَ الْجَنَّةِ، وَمَنْ مَذْنُونٍ بِالْفَيْصِ فِي قَبْرِهٖ بِالْبَيْتِ.

179. Then al-Barā' said: "The Messenger of Allah ﷺ foretold that his son, Ibrahim ؑ is being suckled" in Paradise while he is buried in his grave in *jannat al-Baqī* in Madinah."¹⁸²

قَالَ الشَّيْخُ فِي بَحْرِ الْكَلَامِ:

اَلْاَرْوَاحُ عَلَى اَرْبَعَةِ اَنْجُو:

اَرْوَاحُ الْاَنْبِيَاءِ تُخْرَجُ مِنْ جَسَدِيهَا وَتُصْبَرُ صُورَتُهَا بِمِثْلِ اَنْسَلِكِ وَالْكَافِرُونَ وَتَكُونُ

وَيَقَالُ قَوْلٌ حَسَنٌ يَجْمَعُ الْاَخْبَارَ حَتَّى لَا تَمْتَانَحَ.

178. The author of *al-ʿIṣṣāḥ* stated:

Blessed souls are in various states, including, souls that are

- in birds in the different trees of Paradise,
- in the bodies of green birds,
- in the bodies of stalling birds,
- in the trees of Paradise,
- in forms that are made up of the rewards of their actions,
- visiting its corpse going back and forth,
- meeting the souls of those being seized,
- in the guardianship of Angel Mikā'il ؑ,
- in the custodianship of Prophet Ādam ؑ.

¹⁷⁹. It occurs in al-Qurtubī's *al-Tadhkirah* (197). Shaḥīb b. Ibrahim mentioned it in his book *al-Jalāh*.

¹⁸⁰. Al-Qurtubī mentions this in *al-Tadhkirah* (197).

¹⁸¹. In another manuscript, it mentions the wording 'is resting' (*yastah*).

¹⁸². *al-Suyūṭī* transmits it in *Sharḥ al-Jūdūr* on the authority of al-Barā'.

التي تأكل وتشرّب وتنتعم وتأوي بالليل إلى قناديل النورس.
في أرواح المديون من المشقة يخرج من جسدنا وتكون في أجواب طير صغير
والتي تأكل وتشرّب وتنتعم، وتأوي إلى قناديل منقاة تحت النورس وأرواح
في الجنة، تأكل وتشرّب الجنة، ولا تنتعم، ولكن تتلذذ إلى الجنة.

فلا يبين برزخ الجنة، لا تأكل ولا تنتعم، ولكن تتلذذ في القواء.
وأرواح المديون من المؤمنين تكون بين السماء والأرض في القواء.
رأى أرواح الكلاب، فهي في سجون في جوف طير شرد تحت الأرض العافية.
رأى أرواح بأجسادها تتلذذ الأرواح، وتكلم الأجساد ميتة كالشمس في السماء
وهي تضيئة بأجسادها تتلذذ الأرواح، وتكلم الأجساد ميتة كالشمس في السماء
وهي تضيئة بأجسادها تتلذذ الأرواح، وتكلم الأجساد ميتة كالشمس في السماء

وهي تضيئة بأجسادها تتلذذ الأرواح، وتكلم الأجساد ميتة كالشمس في السماء

180. Imam al-Nasafi ¹⁸³ stated in *The Ocean of Discourse* (*Bahr al-Kalām*):
Souls are of four types:

1. The souls of Prophets ¹⁸⁴ leave their bodies, and their forms become like musk and camphor [i.e. like vapor]. They are in Paradise, eating and drinking, receiving blessings, and they take refuge at night in the lanterns of the Throne.
2. The souls of the obedient from among the martyrs leave their bodies, and occupy the bodies of green birds in Paradise eating, drinking and receiving blessings. They take refuge in lanterns that are suspended under the Throne. And the obedient souls [who are not martyrs] dwell in the outskirts of Paradise, neither eating nor drinking nor receiving blessings. However, they will enter Paradise.
3. The souls of the disobedient among the believers occupy the space between the heavens and the earth in the air.
4. As for the souls of the disbelievers, they are in the Confines of Hell, in the bellies of black birds, under the seventh earth. Their souls are connected to their bodies, and are being punished while their bodies feel the punishment, just as the sun is situated in the sky and its light is on earth.¹⁸⁵

¹⁸³ In *Sharh al-sudur* (233) al-mawdu'at al-sha'bi.
¹⁸⁴ Ibid.

رَضَاعُ أَطْفَالِ الْمُؤْمِنِينَ وَحَضَائِهِمْ

BELIEVING-INFANTS ARE SUCKLED AND NURSED IN PARADISE

عن ابن عمر رضي الله عنهما قال:
قال رسول الله صلى الله عليه وسلم: كل مولود يولد في الإسلام فهو في الجنة
حينما رثاه، يقول: يا رب أورد علي أبوي.

181. Ibn 'Umar ¹⁸⁶ said:
"The Messenger of Allah ¹⁸⁷ said: 'Every child is born in a state of submission to God (Islam). So [if he dies before puberty, then] he will be in Paradise, satiated, and with a fragrant smell, calmly saying: 'O Lord, bring my parents to me.'¹⁸⁸

وعن حماد بن عمار قال:

إن في الجنة شجرة يقال لها طوى. كلها فروع، فمن مات من الصبيان الذين
يَرْضَعُونَ، رَضِعَ مِنْ بَلَدِ الشَّجَرَةِ وَحَاضَتُهُمْ خَيْلُ الرَّحْمَنِ عَلَيْهِ السَّلَامُ.

182. Khālid b. Ma'dān ¹⁸⁹ said:

"In Paradise is a tree called *Tuwā* that is entirely made of udders (*damā*). So when any infant who is being suckled dies, he will be suckled from that tree, and the Intimate Friend of the All-Merciful [Prophet Ibrahim ¹⁹⁰] will take custody of him."¹⁹¹

¹⁸⁵ Al-Sayyid said in *Sharh al-sudur* (233): 'Ibn Abi al-Dunya recorded in *Kutub al-'aswā'* 186. In *Sharh al-sudur* (233) and *Abwāl al-qubūr* (137) the name is Khālid b. Ma'dān.
¹⁸⁷ Ibid.

وَمِنْ خَلِيلِ بْنِ عَمَّانَ قَالَ:
إِنِّي أَبْغَيْتُ شَجَرَةً يُقَالُ مَا طَوَّعَ، كُلُّهَا مُضْرُوعٌ. يُوضَعُ فِيهَا صِبْيَانُ الْجَنَّةِ، وَإِنْ
سَقَا الْوَرْدَ يَكُونُ فِي حَرٍّ مِنْ آتَارِ الْجَنَّةِ، يَكْفُلُ فِيهِ حَتَّى تَقْرُمَ الْقِيَامَةَ فَيُعْمِدُ ابْنُ

أَرْبَعِينَ سَنَةً.

183. Khālid b. Ma'dān ra said:

"In Paradise is a tree called *Taba* that is entirely composed of udders (*damm*). The babies of Paradise are being nursed by it. So if a woman suffers a miscarriage, the child will be [made to play] in a river from the oven of Paradise, splashing around in it until the Day of Judgment starts. Then the child will be resurrected at the age of forty." ra

وَمِنْ عُثَيْدِ اللَّهِ بْنِ صُمَيْرٍ قَالَ:

إِنْ فِي الْجَنَّةِ شَجَرَةً مَا مُضْرُوعٌ كَفَضْرُوعِ الْبَغْرِ يَغْدَى بِهَا وَلَدَانِ أَهْلِ الْجَنَّةِ.

184. Ubaydullah b. 'Umar ra said:

"In Paradise is a tree that has an udder like the udder of a cow from which the babies of Paradise will be nursed." ra

وَمِنْ مُرَيْقِ أَبِي مُرَّةٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْلَادُ الْمُؤْمِنِينَ فِي الْجَنَّةِ يَكْفُلُهُمُ إِبْرَاهِيمُ

وَنِسْرَةُ حَتَّى يَرُدُّهُمْ إِلَى آبَائِهِمْ يَوْمَ الْقِيَامَةِ

185. Abū Hurayra ra said:

The Messenger of Allah ﷺ said: "The deceased children of the believers are in Paradise being cared for by Prophet Ibrahim and his wife Nisrā until they return them to their rightful parents on the Day of Judgment." ra

188. *Al-Suyūṭī* in *Sharḥ al-jawābir* (33): 'Ibn Abī Ḥālim recorded it in his *uṣṣ* (244). And Ibn Rajab recorded it in *Al-mawā'id al-qabīl wa al-waṣā' al-sharīf* (137).

189. A-Suyūṭī said in *Sharḥ al-jawābir* (33): 'Ibn Abī al-Dunayr recorded it in *Kutub al-ḥikma*.

190. *Al-Jawābir* (1/343) states that al-Ḥakīm records in his *Mawā'id*, and al-Darīmi on the authority of Abū Hurayra. In *Sharḥ al-jawābir* al-Ḥakīm records it and authenticates it, and *Mawā'id*, al-Bayhaqī, and Abū Dawūd in al-Baḥth, and Ibn Abī al-Dunayr in al-*ḥikma* from various routes of transmission.

APPENDIX

QUOTES FOR GRIEVING AND RECOVERY

1. While we are mourning the loss of our friend, others are rejoicing to meet him behind the veil. – John Taylor
2. *Imân* (faith) makes things possible, not easy. – Author Unknown
3. The best way to cheer yourself up is to try to cheer somebody else up. – Mark Twain
4. Action is the antidote to despair. – Joan Baez
5. Earth has no sorrow that Heaven cannot heal. Author Unknown
6. When we are no longer able to change a situation, we are challenged to change ourselves. – Victor Frankl
7. Turn your face to the sun and the shadows will fall behind you. – Mason Proverb
8. If you suppress grief too much, it can redouble. – Moliere
9. Lightheartedness is God's medicine. Everybody ought to bathe in it. – Author Unknown
10. Forgiveness does not change the past, but it does enlarge the future. – Paul Boese
11. When someone you love becomes a memory, the memory becomes a treasure. – Author Unknown
12. When you are sorrowful, look again in your heart, and you shall see that in truth you are weeping for that which has been your delight. – Khalil Gibran
13. We understand death for the first time when he puts his hand upon one whom we love. – Madame de Staël

HEALING AFTER LOSS: CONSOLING THE BEREAVED

14. Death leaves a heartache no one can heal, love leaves a memory no one can steal. — Unknown
15. Only in the agony of parting do we look into the depth of love. — George Elliot
16. The walls we build around us to keep sadness out, also keep out the joy. — Jim Rohn
17. We do not remember days, we remember moments. — Cesare Pavese
18. We must embrace pain and burn it as fuel for our journey. — Kenji Miyazawa
19. The art of living lies less in eliminating our troubles than in growing with them. — Bernard M. Baruch
20. I brought children into this world because it needed the light that only a child can bring. — Liz Arnbruster
21. Tomorrow hopes we have learned something from yesterday. — John Wayne
22. A hug is a great gift-one size fits all-and it's easy to exchange. — Author Unknown
23. The human spirit is stronger than anything that can happen to it. — C.C. Scott
24. Instead of counting your days, make your days count. — Author Unknown
25. Find a need and fill it. — Ruth Stafford Peale
26. Courage is being afraid but going on anyhow. — Dan Rather
27. Those who do not know how to weep with their whole heart don't know how to laugh either. — Golda Meir
28. Men are made stronger on realization that the helping hand they need is at the end of their own arm. — Sidney J. Philip
29. He didn't tell me how to live; he lived, and let me watch him do it. — Clarence Budington Kelland
30. Happiness is a function of accepting what is. — Werner Erhard
31. Some pursue happiness, others create it. — Author Unknown
32. For death is no more than a turning of us over from time to eternity. — William Penn

QUOTES FOR GRIEVING AND RECOVERY

33. Unable are the loved to die. For love is immortality. — Emily Dickinson
34. The angels are always near to those who are grieving, to whisper to them that their loved ones are safe in the hand of God. — Eileen Freeman
35. Hope is grief's best music. — Author Unknown
36. Your loss is a window into your old wounds so that you can heal them. — Author Unknown
37. The art of life lies in a constant readjustment to our surroundings. — Okakura Kakuzo
38. They that love beyond the world cannot be separated by it. Death cannot kill what never dies. — William Penn.
39. Goodbyes are only for those who love with their eyes, because for those who love with heart and soul, there is no such thing as separation. — Maulana Rumi

REVIEWS FOR HEALING AFTER LOSS

This is a short but incredibly poignant work that shifts your consciousness into the present, inspiring you to put matters into perspective. Confronting death is not necessarily meant as a morbid exercise or a means to terrify, but rather is an exercise in expanding your awareness about what awaits us beyond this realm. It is a practice, if done regularly and with focus, will help you to assess your direction in life and steer it toward meaning, purpose and vitality. This book is a great means toward that.

— IDRIS WATTS
Abu Zahra Foundation, England

This insightful and concise, newly translated work of al-Imam, al-Hafiz, Jalaluddin al-Suyuti, *rahimahullahu ta'ala* will help readers adhere to the important etiquettes and teachings mentioned in this blessed book. The translation is a great choice and Ustadh Rashad makes it easy for the reader to understand the text—which is key, especially when the reader wants to bond with the author to understand the essence of the text. May Allah *ta'ala* accept this service to the deen and allow us to benefit from our pious predecessors like Imam al-Suyuti; Ameen!

— IBRAHIM HUSEIN
Medina Seminary, Toronto

Ustadh Rashad has made a great effort in bringing an important subject to life for the English reader. Imam al-Suyuti's classical work is full of insight and lessons. I encourage one and all to take benefit from this translation and be inspired.

— YUSUF BADAU
Mahaboh Institute and Islamic Foundation of Toronto

ABOUT THE TRANSLATOR

RASHAD JAMEER has studied traditional Islamic disciplines with scholars in Toronto (Canada), Cairo (Egypt), and Ta'rim (Yemen), and teaches Islam at local mosques and delivers sermons in the Greater Toronto Area. Since the publication of his first book in December of 2015, he has seven books published to date and seminars have been conducted about them in Toronto, Chicago and Philadelphia (USA), Bogota (Colombia), and San Fernando (Trinidad). He was born, raised, and works in Toronto, Canada.

TRANSLATOR'S PUBLISHED WORKS

Imam Yusuf Nabahani's *The Virtues of the Prophet ﷺ and His Community*

----- *The Virtues of Sending Prayers on the Prophet ﷺ* (Summary of al-Shawkani's *Qawl al-Badi'*)

----- *The Virtues of Mecca*

----- *The Unique Qualities of the Prophet ﷺ and His Community* (Summary of al-Suyuti's *Khasa'is al-Kubra*)

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